CHRISTIAN REGISTER
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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

CHANDLER ROBBINS, EDITOR. BOSTON, SATURDAY, AUGUST 12, 1837. NO. 835.---VOL. XVI.—NO. 32.

RELIGIOUS MISCELLANY.

From the Unitarian Magazine and Chronicle.

SKETCHES OF ENGLISH UNITARIAN HISTORY. No. 8.

The early part of the eighteenth century brings us to the labors of two celebrated advocates of the Divine Unity,—William Whiston and Samuel Clarke, both of whom were ministers of the Established Church, upon the service of which they appear to have entered with purity unsullied, and with conscience unblemished; both attaining to a conviction that the Father is the only true God; both professing it openly before the world; both endeavoring, ough by separate means, to increase the num- of its advocates; the one taken away in igor of life at the age of fifty-three; the permitted by Divine Providence to live e extraordinary age of eigthy-five, in the nued and zealous maintenance, by arguments drawn from Scripture and antiquity, of the vital and practical truth of One God the Father.

The writings of Whiston and Clarke, and the controversies in which they severally engaged, produced no inconsiderable effect upon the minds of inquiring men throughout the country; upon learned and intelligent clergymen as well as laymen, evidenced in the theological writings of the period succeeding them, and also in the history of the most educated class of Dissenting ministers from that time to the present. Dr Samuel Clarke, while the rector of St James's, revised and corrected a copy of the Liturgy of the Church, and made some changes in the actual service as conducted by him. The intelligent Queen Caroline is known to have approved of those changes. A copy of the Liturgy, thus corrected, was deposited by Dr Clarke's son in the British Museum, and an attested copy of this may be seen at Dr Williams's library.

The Unitarianism which first appeared amongst the Presbyterians at Exeter, in the year 1719, can be traced distinctly to the writings of Clarke and Whiston, (particularly of the latter, more free and voluminous,) acting as guides to the interpretation of Scripture and the discovery of the long lost truth.

James Peirce, the celebrated ejected minister of Exeter, was a native of Wapping, born of parents of 'good fashion,' in communion with Mr Matthew Mead, of Stepney, who was his guardian, in whose house he lived, taught by the same teachers that attended his sons. He was then sent to Utrecht and Leyden, and heard Whitsius, Gravius, Spanheim, and other excellent and celebrated men. After living privately in London and Oxford for the sake of study, and occasionally preaching in various places, he settled at Cambridge, and subsequently at Newbury, in Berkshire; afterwards one of the Presbyterian Ministers of the city of Exeter, and settled there A. D. 1713; he relates that some of the writings of Whiston had been purchased and read by certain members of his congregation during a temporary absence of his from the city.

This previous acquaintance with the works of Whiston first directed Peirce himself to examine the doctrine promulgated by Whiston: though these two had personally known each other at Cambridge, and were apparently upon an intimate footing, yet had Peirce resolutely avoided any examination into the reputed heresy of his associate, confidently presuming, as is even now too common, that the Trinitarian creed, which has been so long professed, must needs be conformable to truth and Scripture. There exists in the Memoirs of Whiston (one of the most interesting pieces of theological biography in the English language) a letter from Peirce to Whiston, written A. D. 1708, from Newbury, in Berkshire, in which Peirce animadverts upon the opinions which the intrepid Whiston was so industriously circulating. Whiston introduces this letter by informing his readers that Peirce was the most learned of all the Dissenting teachers that he had known: who 'wrote this letter in the way of a true friend and a good scholar, but a zealous Athanasian.' We take leave to add, that this letter sets both these really learned scripturalists in a very favorable light, exhibiting plainly their unswerving integrity, their Christian affection, their reverence for the word of God, their truly primitive zeal. These confessors subsequently agreed in their views of the Christian verity, and in the necessity of a radical reformation in both the doctrine and worship of the Established Church. Very much is apprehended to be owing to them for the present wide diffusion of the Unitarian doctrine among the English Dissenters. We forget not how much is owing to the laborious study of the commentaries of the Polish Socinians, to the unequalled criticisms of the elegant Grotius, to the close theological pursuits of the discoverer of the principle of gravitation, to the judicious and highly useful work of his contemporary, Hopton Haynes. But to the magnanimous perseverance, to the patient sufferings of Biddle, to the active and well-employed munificence of Firmin, to the patient and unwearied labors of Whiston, who, at the great age of eighty-two, was employed on the history of his own noble, enduring efforts to restore *old Christianity*, to use his own favorite phrase,—to the declaration of Clarke, that not the offer of the highest preferment should induce him to renew his subscription to the Thirty-nine Articles, not less than to his own moral and scriptural demonstration of the Divine Unity, in opposition to a Trinity of persons in the Godhead,—we ought gratefully to ascribe, under Divine Providence, much of the present prosperous condition of Unitarian truth.

Worship upon Unitarian principles had been conducted in the metropolis by the justly celebrated Biddle so long back as the time of the Commonwealth. But that society, perhaps only small at best, had been dispersed by the sufferings and death of their leader. Unitarianism, like the Jordan, many miles from its source, flowing under ground, again came into public view. The regular conduct of Christian worship in edifices devoted to this sacred object is manifestly and closely connected with the permanence of the truth. What would ere this have been the fate of Athanasianism had not buildings been dedicated to its service, and Liturgies been constructed upon its principles?

The first temple erected in the British dominions expressly for Unitarian worship, i. e. the worship of the one God and Father of all, was A. D. 1719, in the city of Exeter. Well do we remember seeing this date affixed to the front of that venerable building, which has now for many years been razed to the ground, and the site of which is occupied by a Wesleyan chapel. The introduction of Arian, (i. e. Unitarian) sentiments among Peirce's congregation, which yet attached to the ordinary body of English Presbyterians, (see Mr Peirce's Dedication to his 'History of Dissenters,') led the way, after much unpleasant altercation and many warm controversies, from which, however, Christian truth was elicited, to his ejectment from that body. At the same time with him, another eminent minister left that denomination—Mr Hallet, who was at the head of an academy for the education of divinity students, said, by the treatment of the liberal party, 'to have been much discouraged.' It was for Peirce that the chapel formerly known by the name of Mint Meeting, or *the Arian Meeting*, was erected. His congregation included some of the first merchants of the city, most of whom have since removed from that neighborhood, as the manufactures for which that district was once famous have ceased to exist there. Mr Peirce was on terms of particular intimacy with Mr Locke's nephew, King, a native of that city, afterwards the Lord High Chancellor of England, the founder of the house adorned in our day by a nobleman of great intelligence and steadfast love of liberty. Mr King was educated in the academy at Exeter, with James Foster, hereafter to be noticed, and were both among the number of Mr Hallet's pupils at the time of the ejectment.' To the fact of Lord King's Unitarianism, his remaining theological treatises, the 'History of the Apostles' Creed,' and the 'Constitution of the Christian Church,' bear ample testimony.

The celebrated Dr Samuel Clarke was also an acquaintance of this Presbyterian minister. High as he was in the estimation of scholars and philosophers, and very well versed in the writings of theologians, he would entertain no sentiment but that of respect for this learned scripturalist, through whom so much popular attention was directed to the primitive doctrine of the supremacy of the God and Father of Jesus. Dr Clarke published the first edition of the 'Scripture Doctrine of the Trinity,' a work quite opposed to Athanasian views of that doctrine, A. D. 1712. The second edition appeared in 1719, and the third after his death, with corrections left by him, in 1732.

The discussion of the doctrine of the Trinity at Exeter, and the contentions to which that gave rise, led to a reference of the question of subscription to the Westminster Confession of Faith, before the body of Dissenting ministers in and about London, in the year 1719. This assembly met in the Salters' Hall chapel, which had been long used for Dissenting worship. The number consisted on this occasion of 142, of whom 73 voted in favor of the position that subscription to the Scriptures alone was sufficient, independent of any human formulary; which occasioned the lively expression of Sir Joseph Jekyl, 'The Bible carried it by four!' And who were that far-famed body of divines assembled from England and Scotland at Westminster, that they should have authority to prescribe a formulary which should virtually supersede the word of God itself? What extraordinary pretensions could they consistently set up to the possession of scriptural learning, of cultivated judgment, of Christian piety, and of general knowledge and experience, above the ministers of religion in succeeding ages of the the Church? Were not a Peirce, a Hallet, and a Lardner, among the Dissenters,—were not a Clarke, a Whiston, and a Hoadly, among the clergy of the Church,—as well qualified as the before-mentioned divines to judge of the meaning of Scripture, the truths of Christianity, and the analogy of the Faith? Assuredly they were, and most certainly were called upon so to do, by the voice of reason and the voice of God. There is no thraldom so disgraceful, there is no subjection so unbecoming, as that of human creeds and confessions; and subjection, in matters of religion, to the authority of men, your equals, and not your superiors.

From the memorable decision at Salters' Hall, the first council since the days of the Apostles that decided in favor of liberty, we may date the gradual melting down of the Calvinistic Presbyterians of England till they assumed a more rational, and at the same time a more scriptural form, viz. that of Unitarian Independents; the undue assumption of Presbyterians, and the unreasonable authority of creeds, disappearing together. There may still remain a few blotches upon the face of our religion which obscure her beauty, and diminish her attractive influence; but there is no doubt with us, that among the English Unitarians, including of course the General Baptists, who share in this denomination, and may regard themselves as its oldest members, we may look for the largest portion of the doctrine taught by Jesus and the Apostles; a religion which has always experienced opposition from the world, and which still meets in its progress many of the very same impediments, which, in the Apostolic age, contributed to check the course of the word of God.

A Sister.—He who has never known a sister's kind ministrations, nor felt his heart warming beneath her endearing smile and love beaming eye, has been unfortunate indeed. It is not to be wondered if the fountains of pure feeling flow in his bosom but sluggishly; or if the gentler emotions of his nature be lost in the sterner attributes of manhood.

'That man has grown up among kind and affectionate sisters,' I once heard a lady, of much observation and experience, remark.

'And why do you think so?' said I.

'Because of the rich developement of all the tenderer and more refined feelings of the heart, which is so apparent in every action, in every word.'

A sister's influence is felt even in manhood's later years, and the heart of him who has grown cold in its chilling contact with the world, will warm and thrill with pure enjoyment, as some incident awakens within him the soft tones and glad melodies of his sister's voice. And he will turn from purposes which a warped and false philosophy has reasoned in expediency, and even weep for the gentle influence which moved him in his earlier years. —*Athenæum.*

THE APPROPRIATE SPHERE OF WOMAN.

By Rev. H. Winslow.

The appropriate sphere and distinguishing duties of woman are then as follows. Having given herself up to God, her first duty is *to take care of her own house.* Having severely rebuked the conduct of those who, leaving the domestic duties, wander about from house to house, idle, tatlers, busy bodies, speaking things which they ought not, the apostle adds, 'I will therefore that the younger women marry, bear children, *guide the house;* give no occasion to the adversary to speak reproachfully.' 1 Tim. v. 14. Not let any woman pronounce this an invidious and menial sphere of duty. Let her but consider how much the happiness of society and the progress of the world in all that is good depend upon domestic causes; let her also know in what admiration she is held by those whose respect is most to be valued, who, on entering her house, behold an abode of neatness, order, cheerfulness, and hospitality; her children well clad and smiling, her table neatly spread with wholesome provisions, and every thing about her seeming to say, 'Here is my happiness; my husband is my best companion, my children are my jewels; my house is my home, and no earthly pleasure excels that of rendering it a domestic paradise —a centre of attraction to my family, so that they are no where else so happy; a place too of welcome and grateful reception to the stranger,'—and she will see that this is second to no other secular sphere for honor or importance; that she has no occasion to covet the chairs of state or the noisy scenes of public action. She will be satisfied with the inspired description of woman in her true glory,—although the progress of art has somewhat changed her occupation, yet the general duty is still essentially the same—'She layeth her hands to the spindle, and her hands hold the distaff— She stretcheth out her hand to the poor, yea, she reacheth forth her hands to the needy— She is not afraid of the snow for her household; for all her household are covered with scarlet. She maketh herself coverings of tapestry; her clothing is silk and purple. Her husband is known in the gates, when he sitteth among the elders of the land.' Observe the husband, not the wife, is seen in the gates, the places of concourse, and is known by his respectable appearance imparted by the domestic virtues of his wife; so that all who see him say, 'There is the man who has a good wife to take care of him.' 'She maketh fine linen, and selleth it; and delivereth girdles unto the merchant. Strength and honor are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, *but thou excellest them all.*' Prov. xxxi.

While thus administering neatness, order, comfort and happiness to her household, her hands may also go forth to embrace the poor and the afflicted; she may, as did the holy women who attended on the ministry of Christ and his apostles, make coats and garments for the destitute, and visit the houses of sorrow and of want with her tender sympathies, and benevolent aid. Thus the same passage of scripture which describes the domestic virtues, says also, as we have seen, 'She stretcheth out her hand to the poor; yea, she stretcheth forth her hands to the needy.'

But let it not be supposed that her agency is to be restricted to mere temporal affairs. She ought not, like a sister of old, to be 'cumbered with much serving,' to the neglect of other and higher duties. To 'look well to the ways of her household, and eat not the bread of idleness,' to see that whatever her husband provides tells to advantage in the neat and tasteful apparel, the well-spread table, the comfort and happiness of her family, is of course a duty never to be neglected; but more, much more than this, remains for her to do. It is hers also to nourish and adorn the young and growing *minds;* to cause her *instructions* to distil upon them as the dew, as the small rain upon the tender herb, and as showers that water the earth; to bend and direct the infant twig in the way it should grow, that it may shoot erect towards heaven; to put forth a mother's restraining and elevating influence upon her sons, that they 'may be as plants grown up in their youth,' and to bestow a mother's peculiar guardianship and delicate care upon her daughters, that 'they may be as corner stones polished after the similitude of a palace;' to exert a holy influence upon her husband, and by her sweet and tender sympathies to calm his anxious mind, smooth his ruffled brow, and cheer him on the path of self-denying duty and of high endeavor; to diffuse all around her, as she mingles in society, the pure and mighty influences of female piety, always savoring of delicacy, modesty, good sense, intelligence, and transparent benevolence; and all this, if you please, adorned with a finished culture, sparkling with chastened and refined wit, and attended with whatever may be most attractive and commanding in the peculiar graces and beauties of the female character— these are the noblest virtues of woman; these are what render her what she was made to be, if we may credit the bible, the help that is 'meet' or suitable for man—such a help as he needs. And who will say that they are not as important, as honorable, as elevated, and that they do not invite, and give ample scope to as high intellectual and moral cultivation, as the distinguishing duties of men?

How sadly then, do they mistake, who suppose that the sacred writers depress the female sex, when they so much restrict their influence to personal, essential, intrinsic elevation and goodness. Who can tell how great the influence, how wide and lasting the blessing, which the woman of such a character will bequeath to the world, or how radiant the glory with which Christ will adorn her head in the last day?

For the Register and Observer.

HERDER'S PARABLES.

[Translated from the German.]

THIRD COLLECTION.

9. *The wonderful Staff of the Prophet.*

'Gird up thy loins!'—said Elisha to his servant Gehazi, when the Shunamitess entreated him to restore her son,—'and take this staff in thy hand. If any one meet thee, salute him not, and if any one salute thee, return him no thanks, and lay my staff upon the face of the child; so shall his soul return back to him.'

Joyfully Gehazi hastened with the wonderful staff of the Prophet, which he had so long desired, for he had long wished to work a miracle. 'Whither dost thou hasten?' said Jehu, the son of Nimshi, to him. 'To restore the dead,' said Gehazi, 'for here is the staff of the Prophet.

Full of curiosity, a crowd collected, and went behind; from all the places and castles through which he passed, the people hastened after him to see the restoration of the dead.

And with light steps Gehazi went before them, and when they came to Shunem, he went and laid the staff upon the face of the child.

But there was no voice nor feeling. He took off the staff and replaced it different; right and left, above and beneath; but the child awoke not, and Gehazi was mocked at by the crowd. Ashamed he returned to the Prophet, and told him, 'The child is not awaked.'

Then Elisha took the staff and hastened to Shunem, went into the house, and shut the door before them. He prayed to the Lord and bowed down, and extended himself upon the child, with his mouth upon the child's mouth, his eyes upon the child's eyes, and breathed upon it until the child's body grew warm. With what did he warm the dead? With his tranquil, humble prayer, with the breath of his disinterested love!

'There, take thy son,' said he to the mother. And the vain Gehazi stood ashamed.

10. *The Throne of Majesty.*

A pious contemplator had sunk himself too deeply in the intuition of the uncreated, and thereby forgot the duties of his calling, the necessary burdens of a mortal upon the earth.

But once when in deep reflection, he was sitting beside his midnight lamp, he fell asleep, and in a dream the gates of heaven were opened before him; he saw the eternal throne, which he so long had wished to see.

Surrounded on every side with fire, it rested upon a cloud of seven-fold darkness, from which the lightnings rushed, in which the thunders rolled; before it and behind it, all was night.

He awoke affrighted, but not instructed. He seemed to himself to see the figure of the throne, and sunk again into his intuitive slumber. The four living ones bore up the throne with their eyes they looked, with their wings they waved towards all the four sides of creation, fulfilling the command of Jehovah. Fiery sweat ran from them in streams, and by their restless motion to and fro, they were so deprived of sensation, that they knew not how near they stood to the throne, nor what was the majesty they bore. Even the human form in the holy chariot seemed to advance towards him, when suddenly his vision vanished, so that he remained more unquiet than he had ever been.

He desired to see the intuitive angels; and the prophetic sleep came upon him a third time. The seraphim stood there, next to the shining throne, but their faces were covered; their feet were covered, and their song was imperceptible to him, until one of them came to him and with pity addressed him. 'And thou mortal, hast thou ventured to wish to look upon what is not given thee to see? Content thyself with the vision which the bearers of the throne permitted thee, for thou also art among them.' He spoke, and the dreamer awoke.

A moth flew towards his lamp, ventured into its flame, and sunk down with dejected limbs. 'Was I not a fool,' said he to himself, 'that an angel must tell me what this singed moth might have taught.' Henceforward he renounced the contemplation of the seraphim, and became what man was made to be,—a laborious servant beneath the throne.

11. *The Holy Fire.*

When Jeremiah lamented the destruction of the temple, all the ministering angels of the sanctuary came round him, and joined in the lament. Likewise the souls of David and Solomon strengthened him, and gave him the sweet songs with which he bewailed the destruction of their work, and of their people. 'The majesty of God,' exclaimed he, 'is gone hence, and the Lord is departed from his place.'

'Wilt not thou preserve the sacred flame of the sanctuary?' said the angel of fire to him. 'Perhaps Jehovah will yet have compassion, and return to the throne of his house.'

And Jeremiah took seven priests to himself, and concealed the sacred fire in a deep pit, wherein was no water.

After a few days he returned and sought for it; he found no fire, but only a thick water. and he lamented very much. The angel of heavenly light stood before him and said, 'Why mournest thou, unfortunate man! The fire of the Lord will never return to this place, but from the mud of this water, living streams shall arise which will fertilize the whole earth. The time is coming when men shall no longer go up to the hill of the Lord, nor to the place of his earthly dwelling, for the whole world is his. The heaven of heavens cannot contain him, and the earth is the footstool of his feet. But a light shall go out from the Lord, and all people shall walk in its splendor, so that no man shall ask his brother, 'Who is God?' But all shall know him, the little and the great, and all shall draw water from the stream of life.'

The angel vanished, and Jeremiah died in exile. Yet centuries after, the sacred temple was built, but there was no more any sacred fire in it, and no ark of the covenant, and no voice to inquire of the Lord. The Holy of Holies stood empty. But out of the obscure emptiness of the sanctuary, there arose a light, and out of the troubled fountains of the temple flowed streams of refreshment for all the people of the earth.

12. *The Stars.*

Faint and weary was Daniel after his vision of the future, which often had deprived him of strength, and filled him with terror, when at last one of the band of guards said to him, 'Go hence, and repose until the end comes, that thou mayest stand up in thy part at the end of the day.'

Calmly Daniel listened to the enigmatical words, and said to the man in the linen garment who stood beside him, 'Dost thou mean, sir, that these bones can again be clothed with life?'

Then the heavenly messenger took him by the hand, and showed him the heavens full of shining stars. 'So many,' said he, 'who now sleep beneath the earth, shall awake; their teachers shall shine like the splendors of heaven, and such as have done good, like the imperishable stars!' Thus he spake, and touched Daniel with his right hand, and Daniel fell asleep under the eye of heaven, and the bright shining, eternal stars.

The difference between war and peace, has been well defined by one of the ancients. In the time of peace the sons bury their fathers; in the time of war the fathers bury their sons.

HOW TO ENGAGE THE ATTENTION OF CHILDREN—WITH AN ANECDOTE OF SWARTZ.

The minds of children are so taken up with the trifles of the world, that it is difficult to gain and fix the attention. But a greater difficulty arises from the fact, that their minds are undisciplined, and they are unaccustomed to confine their thoughts to any particular point for any length of time. The teacher is in great danger or feeling disappointed and discouraged at this stage, if he be not well prepared to meet difficulties. You prepare the mind to give a good exposition of the lesson, or you charge the soul with a solemn exhortation, and in the midst of it, you see [illegible] looking out of the window, or hearkening to the recitations of the next class, or perhaps endeavoring to make sport for one across the room. Or you find that patience is exhausted, and they are listless, uninterested, and stupid, while you are speaking. Make up your mind to meet all this, and much more also. Remember that your ingenuity will be more taxed by gaining and keeping attention than by all other things. The great secret of success consists in having your own mind deeply interested in your subject. You never knew a speaker before any audience fail of fixing attention, when it is very apparent that he is deeply interested in what he is saying. As far as possible, be ready to connect some interesting instruction with all your conversations, and with the answers to all the questions put to you. A teacher is engaged in the historical parts of the Bible. He comes to a place where unclean birds are forbidden to the Jews. The Pelican, the Eagle, and the Swan, are among them. He goes into the the reasons why certain creatures were forbidden to the Jews for food; the amount of which is, that in their food, dress, and habits, God made it as difficult as possible for them to associate with the heathen by whom they were surrounded. He also adds something of the natural history of these birds as their names occur. The class, if they are somewhat advanced, will ask questions.

'How long will the swan live?'

'It is not known. A goose has been known to live a hundred years, and from the firmer texture of the flesh of the swan, that would probably live longer.'

'Does the swan sing?'

'No, I believe not. The ancients used to suppose it did; but it is now understood that it utters only a kind of a shrill hiss, or whistle.'

'But I have read of the dying song of the swan, and have just been learning some beautiful poetry about it. Is it not true, that the swan ever sings so?'

'I wish, Caroline, you would slowly repeat the poetry about it, and I will then tell you how true it is.'

'I will try.'

'What is that, mother?
The swan, my love.
He is floating down from his native grove,
No loved one now, no nestling nigh;
He is floating down by himself to die:
Death darkens his eye, and unplumes his wings,
Yet the sweetest song is the last he sings!
Live so, my love, that when death shall come,
Swan-like and sweet, it may wait thee home!'

'That is beautiful indeed, and the instruction in the last two lines is very good. But poetry need not always be truth. It instructs by using fables. This is one of the fables of the ancients. But I can tell you about a death which is equally beautiful, and it is all true. Shall I tell it to you?

'O yes, we all want to hear it.'

'You have all heard of Swartz. A little book containing his life is in the library. He died at the age of seventy-two, having been a Missionary forty-eight years in India. He calculated some time before his death, that two thousand had been savingly converted from heathenism by his means. He acquired such a character among the heathen, that when among barbarous and lawless robbers, he was suffered to pass through contending parties of them unmolested, and unsuspected. They said, *Let him alone—let him pass; he is a man of God.* A tyrant, named Hyder Ally, while he refused to enter into a certain treaty with others, said, *Send me Swartz; send me the Christian Missionary, for him only can I trust.* The people had been so cruelly treated that they left their lands, and refused to raise any thing. All they had raised had been seized and taken away.—The whole country would have soon been in a famine. The heathen ruler promised justice, and tried to induce them to go back to their farms; but all in vain. They would not believe him. *Mr. Swartz then wrote to them, making them the same promises.* All immediately came back. Seven thousand men returned to their land in one day. Such was the man.

'When he came to die, he was lying apparently lifeless when Gericke, a worthy fellow-laborer from the same country, who imagined that the immortal spirit had actually taken its flight, began to chant over his remains, a stanza of the favorite hymn which they used to sing together, and soothe each other with in his life-time. The verses were sung through without a motion, or a sign of sympathy or life from the still form before him; but when the last clause was over, the voice which was supposed to be hushed in death took up the second stanza of the same hymn—completed it with a distinct and sweet utterance—and then was hushed—and was heard no more. The soul rose with the last strain!'

'Is not this more touching and beautiful than even the poetry about the dying swan? I hope you will all remember it, and whenever you read of the swan you will recollect this story, and recollect how sweetly death comes to a good man, who has faithfully served Jesus Christ. We must now, children, go on with the lesson.'

Such a digression is not, in my opinion, lost, were there nothing but the association of the Swan and the death of Swartz formed in the memory. But there is more; for the teacher will have no more difficulty that day to gain the attention of his class.

The upright, if he suffer calumny to move him, fears the tongue of man, more than the eye of God.

COFFINS FOR SALE.

How the work of death goes on in the world! Many of our readers who live in thinly settled regions, are not aware of it. Within the region of their acquaintance, death occurs but seldom. There, when a person *has died*, the living *begin* to make preparations for his funeral. The cabinet maker, or perhaps the carpenter, is called from his employment to prepare a coffin. It seems to be an uncommon event, and, for a time, makes an impression on every mind. A carpenter once said to a neighbor, whom he had called in for a moment, to help him bend a board on such an occasion, 'It is lonesome work to make a coffin alone.' But in the lapse of weeks, and perhaps months, between one death and another in the vicinity, the impression wears off, and many seem to forget that man is mortal.

But bring some 300,000 people to inhabit a few square miles, as in this city, and the tokens of the reign of death become more constantly conspicuous. Coffins are needed so frequently, that they could not be furnished 'to order,' without a very injurious interruption of other business, if at all. With the most perfect propriety, therefore, if not from absolute necessity, they are kept ready made, and exposed in shops for sale, like any other necessary of—human existence. They are kept, of all sizes, to suit the demands that may be expected; but those for adults and children are evidently the most numerous, being most in demand. Over some of the shop doors, you see the sign of a coffin, with appropriate notices; such as hearses, black plumes, and all other necessaries for a funeral, 'to let' by the job. 'Interments procured in all the cemeteries,' may be read over more than one door. In one shop we saw cradles and coffins for sale.

The upper end of Pearl street contains almost a continued succession of coffin shops. The 'merchant princes' of that street, who count their wealth by hundreds of thousands, and by millions, must as surely be buried as the poorest laborer; and, in view of the certainty of it, the proper mechanics have made provision for disposing of their *bodies* when dead. The provision for their souls, though it must be made beforehand, cannot thus be left to others.

In the immediate vicinity of these shops, and at the very next door to some of them, are others, whose business furnishes tenants for the coffins; shops where the transformation of living human bodies into corpses is hastened on. It seems as if those neighbors were partners, or at least laboring for each other's benefit. But the truth is, familiarity destroys the effect of coffin shops on the feelings of beholders; and at the very next door to one,—separated from the ready made means of their burial only by a thin partition, men will swallow their rum, brandy, and gin as greedily and jest over it as merrily, as if there were no such thing as death, or judgment.—*N. Y. Observer.*

A Pitiful Object.—It is the poor, uneasy, stroller of a Sabbath day. Our situation has been such as to lead us to notice this picture of misery several times of late. He has reminded us of the man, 'walking through dry places, seeking rest, and finding none.' What happiness he does forego! How easily might this unsatisfied mind become the seat of holy joy, and glorious anticipations! Let it learn, like David, to 'love the habitation of God's house, and the place where the divine dwelleth,'—and gladness would pervade its now gloomy recesses. 'I was glad when they said unto me let us go up to the house of the Lord.' How can men, human, immortal beings forego this joy, and its attendant advantages, for the very questionable indulgence of a Sabbath stroll in the streets and fields?—*Mirror.*

FOR THE REGISTER AND OBSERVER.

NOTES OF AN INVALID.—NO 6.

Charleston.—Sugar or Work House.—Insurrection of 1822.

Seated in their gig, and having taken upon the shaft or side floor, according to the fashion of the place, a young negro lackey, the gentlemen commenced their drive through East Bay street, as far as the exchange, and thence turned at a right angle, into Broad street, which is one of the prettiest, widest and best streets of the city: in it, at the lower end are located the principal banks, a large library, several well supplied book-stores, and the best hotel, kept by Jones, a free-negro. Farther up, on one side, are situated an open square with the City Hall and other public offices; and on the opposite side, St. Michael's venerable church with its 14 bells chiming the passage of each quarter hour; and the 'Guard House,' where a company of Infantry in gray uniform are always on duty. These guards after 9 of the evening, aided by a corps of cavalry, two by two, patrol the city; designedly for securing negroes who may be out without a written 'pass'; but in practice as I have heard, having most to do with the apprehension of noisy young whites, returning from drinking parties; for it is presumed that Charleston numbers in proportion to its inhabitants quite as many 'high blades' as even New York itself. Above the guard-house, in Broad street, are St. Andrew's Hall, used chiefly for large dining parties; also the Theatre, and very many of the best private dwellings.

From Broad street, turning north through Mazyck street, the gentlemen entered Queen street, which is mostly occupied with common shops having dwellings above; but at the west end is the Medical College, a handsome building, containing lecture rooms and a Museum, which is already partially supplied with good specimens in Natural History, Physiology, and Anatomy: it has in particular a beautiful piece of sculpture, exhibiting a prostrate human form, in its natural size and proportions, with the internal structure exposed and beautifully colored. It was executed in marble by an Italian artist.

Proceeding half way down Queen street, towards the Bay, they next entered King street, which is the Cheapside of the city, or shopping street for ladies, and about a mile and a half long. Through the busy part of this street, occupying not more than one third of its length, the gentlemen drove northward—turned a little off to notice the Tivoli garden, a resort like similar city gardens at the north, rather for bowling and refreshment, than for admiring its sparse collection of trees, plants and flowers. Thence passing beyond the fortified boundary lines, and a few miles over the flat, sterile, sandy road of the vicinity, they commenced their return: upon which Mr B. proposed to drive by way of the 'Sugar House.' 'What have you there that is curious?' asked the invalid. 'Is it any thing more than a refinery or store-house?' 'Why as to the fitness of the term 'refinery,' said Mr B. 'you may directly judge for yourself. 'Sugar house' is only a slang-term, used by the young men. The proper name for the place is '*the Work House.*' It is a place to which we send very refractory and vicious negroes to be punished. There are too kinds of penalty used—whipping and the tread-mill—either of which, in equivalent portions, the convicts are generally allowed to choose. But we have now arrived at the place. You see, it is just back of the Medical College which we visited; and those buildings near by in the same square, are the Hospital and Jail.'

As they passed through the vestibule, or outer building of the Work House, the eyes of the invalid, suddenly, by an open door met the revolting sight of a naked negro, with thumbs fastened to a ring suspended from the wall, and the cutting lash just falling upon the creature's bare flesh. A suppressed groan quickly followed before the invalid could hurry far enough from the scene to avoid the heart searching sound, and that of a second stroke of the lash.

Crossing the central yard they ascended steps to the second floor of a brick building, in which was a grist-mill, in brisk operation upon corn. Descending to the lower floor, they saw the human beings that worked this mill plying with their feet upon the steps of a large wheel. Ten or twelve were on the wheel at one time, and as many resting on a bench near by. Every two or three minutes one from the end of the wheel stepped off, and the next in turn of those on the bench, supplied the vacancy at the opposite end as the others gave place, the hands of those at work held to a cross-bar, fixed about breast-high, and their feet slowly but constantly stepped up as when ascending stairs. It does not appear very difficult nor tedious; but it is said to be very exhausting when continued two or three hours, even though with frequent intervals of rest. The invalid left this place with the saddest impressions of what he had witnessed. To be sure it was a place of retribution, and it was said, of justice; yet having known little, and seen less of the severer penalties incurred by and inflicted upon the vicious of his fellows, he was beyond measure pained and shocked. After a long silence as they rode homeward, 'this whipping,' said the invalid to his companion, 'is a cruel punishment.' 'Oh, not so bad,' said Mr B. 'as it appears, the negroes generally prefer it, they have tough skins, and then, as they say, it is soon over. This kind of punishment however is not confined to negroes; indeed, it is not long since whipping at a public post was a common penalty in the civil and criminal codes throughout the states; and it is still, in our own and several other states used for whites as well as blacks. But the law restricts the number of lashes in all cases to 39 at any one time. The tread-mill was introduced with us soon after the last insurrection of our negroes. It had been tried and much praised at the Brixton Work House of London; and also at New York and other places. It was recommended as a harmless, but effectual remedy for vicious proneness.' 'But tell me,' said the invalid, 'about that insurrection to which you alluded.' 'An account was published in the papers,' said Mr B. 'It occurred, or was projected in the summer of 1822, while Thos. Bennet was our Governor. The year preceding there had been published very violent vituperations and philippics from your northern editors and spouters, against the alleged wrongs and evils of slavery, as the question was then involved in that of the admission of Missouri to the Union. In the same year too, an extensive ipsurrection at Havana had been almost consummated. Upon the strength of the prevalent excitement, incendiary pedlars and mad zealots then brought papers and tracts among our negroes, containing the public accounts, together with inflammatory opinions and pitiful sympathies, which were calculated, like the base insinuations of Iago to make jealous and embitter the heart of the purest Othello; but much more among ignorant negroes, to kindle ambitious hopes and madden their wild passions to revolt. Some of our negroes could read and write, and enjoyed many free privileges: and in the course of investigation it was ascertained that one Denmark Vesay, a free negro who could read and write, was the chief. A slave—Monday Gell, who could also read and write, and whose master had allowed him to keep a shop by himself near King street, was by far the most active; and at his shop the incendiary papers were privately read to the negroes, and a list kept of the pledged insurgents; then there was another leader—Gullah Jack—a slave who pretended to be invulnerable to any power of the whites, and to possess a supernatural power to charm all men and things. These with about 30 others plotted a course very similar to the one formed by the Havana negroes. They were to assault and take the arsenal with clubs, for it was found they had no weapons collected, excepting about 13 iron hoops, next to fall upon and kill all whites, excepting the daughters of the Governor and other females distinguished for beauty and rank, which the chiefs and some of the Governor's own slaves were to marry; then they were to sail for Hayti. Gell, had indeed written to Gen. Boyer of Hayti for aid. But they were timely exposed by a faithful slave to his master and 152 in number were in the course of the summer arrested. Their trial was as fairly and impartially conducted as if they had been whites: 9 were acquitted—35 were hung in August and 12 or 15 in October—21 were transported—I sent out of the state—and the others discharged. The worst feature in the affair was that the leaders and majority were the very ones who had been most indulged and favored by their masters. It caused much commotion amongst us, and for awhile we were all in arms. New restrictions were passed upon the negroes, and we were obliged to be more austere in the exactions of the old rules. At the following session of our legislature, appropriations were voted, for enlisting and supporting 150 standing guards for Charleston and vicinity; also $122 to owners for each executed slave—and rewards to the most faithful of the negroes who helped to expose the villains—to Pinceel—a slave, was awarded his freedom, exemption from all tax, and $1000.—to Scott, was granted $500 and exemption from tax; and the slaves of Col. Prisleau and Maj. Wilson were freed with grants of $50 each per annum, through their lives.'

'You mentioned,' said the invalid, 'that some of the convicted were banished or transported. Is that considered a punishment? Do not owners often sell slaves to be taken to other ports, and thus virtually banish them from state, home and family?' 'Very seldom, sir,' said Mr B. 'and when such sales do occur, they are generally by tyrannic, disrespected masters—or by avaricious Northerners, who having suddenly doffed their puritan scruples, have no mercy for blacks and don't know how to manage them. With native masters, whose authority has been softened by affection for slaves which have grown up with them, almost as it were hand in hand—with such the forced separating of a family or selling a part to be taken far away is considered a severe and capital punishment upon the slave or slaves.' 'Well, I suppose' said the invalid, 'you are liable to insurrections at any time, and must be under constant fears of them.' 'Oh no' said Mr B. 'we need fear no danger, unless your northern zealots again think themselves called by God to excite and help their nearer brothers—the blacks—to cut our throats and elevate themselves. But the negroes can never do any thing very disastrous, excepting upon their own condition. They never have and never can act in concert; and as often as they rise, they only rivet their bondage the closer and incur severer troubles and privations. But in truth there are more slaves who would voluntarily die to save their masters, than could be found of those who would lift a finger against them; notwithstanding the poison which has been scattered among them to infect and blind their feelings. There are a few troubles however to whites attending slavery, and owners have often talked together about the best way of getting rid of them; but in times of excitement of course we must defer all discussions of domestic policy, and rally to a common standard of defence; and if northern people don't like our slave-holding, they had better let us alone; for every breeze of opinion from the north about slavery, whistles to us the signal of a squall against which we must furl our sails.' By this time the gig was arrived at the house, and the invalid requiring rest, was obliged to forego any further inquiry for that tine, upon the subject which had become so interesting to him since his arrival at the South. H.

FOR THE REGISTER AND OBSERVER.

COBWEBS.

'Cobwebs swept away,' is the title of a discourse, lately published, extensively read, much noticed, and commended. It contains a racy composition of the author's usual aptness, spirit, flippancy and, perhaps, wit and discrimination. He has not, however, attained to the standard which one of his British majesties is said to have ascribed to Bishop Barrow: '*that he never left any thing to be added by another who should come after him on the same subject!*' There are yet cobwebs which the author of this sermon has not assailed and disposed of. We take liberty to notice two or three of them.

1. *Stiff and obstinate conservatism.* There are those whose cry is; 'the ship has too much sail, and too little ballast; we are going too fast; the current is excessively strong; we shall dash upon Scylla: we shall plunge into Charybdis; we have no Palinurus at the helm. The foundations are being broken up; the earth is out of its course; the standards are falling down; *nothing is fixed;* surely we are on the verge of an inglorious millenium! Our worthy puritanical fathers planted us on a firm rock: they brought us into the good land; here, then, let us rest, on the platform of Puritanism, and attempt no dangerous innovations.'

But why did not the Puritans themselves adopt this language? Did they account it folly *to be innovators?* Did they shrink from the charge of being stigmatized as restive, vexatious heretics? Did they judge it to be the part of wisdom and duty to stand still at the spot where the good men of the preceding generation had taken their position? What said the good Mr Robinson? 'It is a misery that the protestant churches have come to a dead stop: they will go no further than to where Luther went; no further than Calvin went; no further than Cranmer went; notwithstanding those good men saw not the end of all true progress. I am confident that God has yet further and clearer light to be let in upon the Reformed churches. And I charge you, my brethren, before God, as you will answer it to Him, that you refuse not to receive light, let it spring up where it may.'

There is no harm in a ship going ahead fast, provided that it moves on *in the right course.* The fact of its having *much* sail does not prove the fact of its being *deficient* in ballast. The ship, certainly, *ought not* to stand still. Every generation should improve upon its predecessors. *Obstinate conservatism is a cobweb which time must sweep away.*

2. *Trinitarian exclusiveness.* There are very many ministers and churches which proudly keep at bay others who make profession of the Christian faith; refusing to them the kindly notices and intercourse of brotherly fellowship. And why? It is on account of their faith concerning God. But do they not believe in His existence? Yes. And do they not believe in His matchless perfections and moral government? Yes. Do they not believe that the Father of our Lord Jesus Christ is the only true God? They do. In what then do they come short? Why, they do not believe that *the Son,* as well as the Father, *is the only true God.* They do not believe that there is more than one only true God. They deny that a man can be God; and that God can be a man. They maintain that God is *one,* and deny that He is *triune.* And does the Bible describe God as *triune,* or as *one?* Was the apostle Paul a Trinitarian or a believer in the proper and perfect unity of God? Did he, or any other sacred writer, ever describe the Divine Nature as being a Trinity? Did Jesus Christ ever intimate such a doctrine? And has He not commanded all His disciples to have fellowship with one another?—to love, esteem and honor each other?—to feel and act toward each other as equals, and as brothers? Why then should one Christian set at nought another, upon whose character he can affix no moral stigma, no immoral act? Is it consistent with obedience to the new commandment—'that ye love one another even as I have loved you.' Did Jesus, our head, practise on this selfish, and unjust principle of exclusiveness? Not so. He certainly abhorred it. It is not a plant of his heavenly Father's planting. It grows out of the soil of *earth,* not from that of *Heaven.* It is a cobweb whose destiny it is, to be swept away. S. F.

FOR THE REGISTER AND OBSERVER.

AGAINST DESPISING THE DAY OF SMALL THINGS.—No. 4.

We should regard the day of small things, in religion in the same light, in which it is regarded by God. And by correct views on this subject, we should be guided in a course of correspodent duty.

In the light of the preceding remarks, the low state of morals and of religion in too many communities, becomes obvious. It is owing to a neglect to labor wisely for the progress of God's spiritual kingdom *in that way in which it is his purpose to advance it.* It is his purpose to advance the establishment of this kingdom in the hearts and lives of men, by manifesting peculiar favor towards the day of small things. He regards, as of especial importance the religious education of the young—the resolute efforts of beginners in the Christian life, and the courageous and onward course of the Reformers and Improvers of society. But, these are the very things, which have been too generally held in low estimation. And hence the melancholy state, in which morals and religion are found in almost every portion of Christendom.

The course of duty, then, is plain, would we labor for the improvement of the character and condition of our fellow men. As we contemplate the moral and religious wants of our times, we are not to fold our hands in despair; and to resolve on doing nothing. This were to show ourselves destitute of faith in God—of love to our fellow men and of wisdom towards ourselves. Nor may we, in the determination to supply past neglects in duty by a resort to superabundant efforts, summon men from the duties of life and attempt to force a regeneration of the times by the unremitted prayers—exhortation and services of a forty days convocation. This were to yield ourselves to the guidance of a zeal, without knowledge. We need no '*new measures,*' of a stamp like this, for the spiritual improvement of individuals and of societies. For the accomplishment of such purposes, we need only be faithful, wise, persevering and prayerful in pursuing the course, marked out for us by Revelation, reason and experience.

It is most gratifying to me to notice the increasing evidences, that this course is rising in its importance, in the estimation of Christendom. Christians are devoting themselves, with new zeal and many auspicious efforts, to the work of giving a *christian education* to the rising generation. The unadulterated milk of the divine word, is more eagerly sought by those, who are hungering and thirsting after righteousness; while this milk is proffered to every one by the exertions of the friends of the Bible. And, ardent and enlightened philanthropists, are putting on the armor of light with the determination to wage courageously and perseveringly a holy and a beneficent warfare. All this is well—is animating. But even all this, is not enough. It is desirable and inexpressibly important to behold in every direction, much more done, than has been yet attempted. Before Christianity can achieve that conquest over sin and evil, to which she is destined, more—and *much more* must be done in the several departments of *religious education, self-cultivation, moral Reformation,* and *spiritual improvement.* Let Christendom enter heartily upon her duty, in these several respects, *in all its fulness;* let her thus persevere for the space of one or two generations; and let the divine blessing be devoutly implored on such a cultivation of the vineyard of the Lord; let this be done, and you would look not merely upon here and there an individual; but upon *nations,* as abounding in every good word and work.

Do not say, then, that effort is useless—that nothing effectual can be done towards elevating the standard of public morality and spiritualizing the general mind. Despise not thus the day of small things—seek the rather, to understand well in what manner God designs to establish his spiritual kingdom among men;—and then discharge—*faithfully, cheerfully,* and *patiently all your personal* obligations, relative to this high concern. Let home be to the young, a heaven of holy influences—spiritual instruction—and rational enjoyment. Let the Sabbath-school be as a well-watered garden, in which shall flourish trees of righteousness of the Lord's planting. Let the young be encouraged to advance in wisdom's ways by perceiving, that they are rising in public estimation in proportion to their progress in goodness. Let wanderers from God and from happiness, be persuaded to return to duty and to peace, in the spirit of kindness and by the arguments of truth. Let the moral renovation of society be sought without weariness or discouragement. And on all such efforts, let the divine blessing be most devoutly sought. Then will it be increasingly apparent, that God is more disposed to give to us his holy spirit than we to seek of Him those things, which are essentially and permanently good for us—then will Zion, clothed in her beautiful garments of love and good works, arise and shine, the glory, the happiness and the hope of the Nations. N. W.

Wilton, N. H. July 7th, 1837.

FOR THE REGISTER AND OBSERVER.

QUERIES TO MEN ATHEISTICALLY INCLINED.

It is hoped that the number of confirmed and avowed atheists in our country is not great; but it is feared that the number of men atheistically inclined is far from very small. They, are all, however, still our brethren by nature, and as such they should be regarded and treated; their good, not their injury should be sought, and especially so by those who profess to be Christians. In the spirit of kindness I would address to them some thoughts and queries.—To prevent misapprehension I would premise that by the word God, I wish to be understood as meaning an uncaused Being or Mind, unlimited in wisdom, goodness and power. Those who deny or doubt the existence of such a being or First Cause, must probably do so on one or another of the following grounds:—

1. Some things have existence which they regard as not consistent with the hypothesis of an all-perfect God, as the Creator and Governor of the world; or some things have failed of existence which they imagine would have existed prior to this day, had the supposed God existed at the head of the universe; or

2. It seems to them incredible that one Mind should so exist and operate as to be the Creator, the Preserver, and the Governor of such a countless variety of beings and objects as are known to have existence in our world.

To those who may on such grounds deny or doubt the existence of God, I would propose such queries as the following:—Are you possessed of all the knowledge which would be requisite to judge fairly and infallibly as to what it was desirable that God should do, or omit to do, in the creation and the government of a world of such extent as that in which we live? In your advances from infancy to your present attainments, have you not found many things to be very useful, which, at an earlier date, you deemed as useless or pernicious? If so, is it not possible that all your present supposed grounds of objection might be removed by a little increase of knowledge and candor on your own part? Is it not very possible that what you now regard as ground of objection will hereafter be regarded by you as proofs in favor of the doctrine which you have been inclined to deny? Suppose yourselves to be the inventors and makers of some of the most useful and complicated machines,—and that you have children five years of age who are so forward as to venture to judge of your works—to say of *this,* it is very *useless,*—of *that,* it is *very bad;* again to say, that something has here been omitted that a wise mechanic would have supplied:—would you not reprove these children as self-sufficient upstarts, too ignorant to judge of the works of their parents? Would you not advise them to forbear censuring until they shall be better informed? But how much greater is the disparity between God and yourselves, than that between you and your little children!

In reference to the other supposed ground of objection, it is freely admitted that it must be astounding to a finite being to think of an infinite Mind, or of one Mind capable of producing, preserving and governing the multiplicity of beings and objects, from man down through the innumerable grades of animals and vegetables to lifeless and unorganized matter. But that such a variety of beings and objects have existence, even Atheists will not deny,—nor will they deny that all these exist either as *caused,* or as *uncaused* beings. I may then further ask;—

Is it not as incredible that all finite beings should begin to exist without any cause, as that they are effects of one infinite and uncaused Mind? If your reason admits of any uncaused existence, why should it object to the existence of an all-sufficient, independent God? If you will admit that the finite beings which began to exist must have had some cause, why not admit an adequate cause? And what cause could be rationally deemed adequate, which does not possess such attributes as we ascribe to God? We may as reasonably say that all finite beings have begun to exist without any cause, as without an adequate cause. I think you cannot deny that the hypothesis of a God, if true, assigns an adequate cause even for the existence of intelligent beings; but what other hypothesis does assign an adequate cause for such important effects? You say that men are the works or effects of Nature; but you do not regard Nature as God, or as an intelligent, designing agent. How then can Nature be regarded by a rational being as an adequate cause for the existence of the human race—or for your own existence as rational beings?

Would it be satisfactory to you to be told that rocks or stones existed from eternity,—that these made a great variety of fruit trees,—and that one portion of the fruit trees, after blossoming, brought forth the various tribes of animals, as other trees bore apples, pears, and peaches? Would this in your opinion be a more rational hypothesis than that which ascribes to an all-sufficient God the existence of rocks, of fruit trees, and all animals. If your Nature implies the attributes of God, why not call it God? If it does not imply the attributes of God, what is your hypothesis better than the one which regards animals as the product of fruit trees that had been produced by eternal rocks? Or what better is your hypothesis than one which asserts that in the early ages of the world it was the fashion for rocks to blossom and bear animals as fruit trees now blossom and bring forth vegetable fruits?

Let the doctrine for a moment be regarded as true, that there is an all perfect God; who exists as your friend, and who is both able and willing to make you forever happy; can you deny that this would be to you a pleasing and delightful doctrine? If on such grounds it would afford you pleasure to be assured that there is a good God, and a future state provided for you, is there not reason to suspect that your opposition to the doctrines of the gospel has arisen from consciousness of guilt and fear of punishment? But if the same book which proclaims a God and a future state, teaches us also that God is merciful as well as righteous, and ready to forgive and save the penitent; what better doctrine could you desire? Does it not behoove you seriously to inquire whether these are not good reasons for believing this doctrine to be true? What but the goodness and power of God could have given you existence and have spared your lives so long? And does not your existence at the present moment furnish evidence of the existence and the goodness of God sufficient to counterbalance all the evidence you can find to put into the opposite scale. Let conscience and candor answer the question.

FOR THE REGISTER AND OBSERVER.

NEW PLAN FOR LECTURES.

In these hard times it is desirable that every alleviation should be sought. May not the means of general education be applied; and the subjects of Lyceum Lectures be substituted for the dolorous worn-out topic of secular perplexities? It has been proposed among us to ask the several adjoining towns to unite for scientific and literary purposes. The plan is this—Let every town furnish from itself as many gratuitous lecturers as it can: let each of these gentlemen deliver the lecture he has prepared in each of the associated towns, in turn; asking only his travelling expenses paid by the town in which he lecturers.—By this plan, each town gathered in the largest meeting house or hall, could hear alternately all the lecturers in the circuit; and the whole expense to each family would not be more than fifty cents. They should begin by the middle of September, or the first week in Oct, so as to secure good travelling and long evenings.

Mr Editor, let my heart here slip in a wish, that, if this plan shall be adopted, *elementary instruction* may be one of the prominent topics discussed by lecturers; and especially the importance of christian morality as a means of human culture—barring as by statute all debateable dogmatics. Religion, in its proper philosophical signification is the divinely constituted basis of the highest intellectual expansion. It is quite time that the moral powers should fill the place in education which the All-wise Creator ordained them to fill in society. We want WHOLE men. We want that our town schools should educate i. e. lead forth *all* the powers of the future man in their proper order, harmony and strength, so that we may erelong realize God's idea of A MAN.

HINGHAM.

FOR THE REGISTER AND OBSERVER.

SELF CONSECRATION TO GOD A SOURCE OF COMFORT IN THE HOUR OF TRIAL AND OF DEATH.

I was called a few weeks since to the sick bed of a member of my parish, a young wife and mother. She was in the last stages of a decline and fully sensible of the nature of the disease which was slowly but surely wasting her strength and bearing her down to an early grave. I found her anxious, not so much on her own account, as for the little ones who were soon to be deprived of the watchful care and guidance of maternal love. She was not indeed devoid of anxiety for herself, for although she had been faithful in her social and domestic relations, she was conscious that her obedience had been very imperfect and that she had not given God her whole heart. She feared too lest she might mistake the terms of acceptance and fail of attaining to eternal life. She needed counsel, and I gave her such as seemed to me adapted to her situation. I especially urged upon her the duty of consecrating herself wholly to the Lord and of giving up all into his hands, in humble reliance on his essential goodness and precious promises. I have reason to think that she listened with interest to my advice and that she acted in accordance with it. After seeing and conversing with her often, she took occasion one day to make known her desires to dedicate her children to the Lord in christian baptism. On the following day she had the satisfaction to see the ordinance administered to her three little ones; and, at our next communion, at the close of the afternoon service, a portion of the sacramental bread and wine was conveyed to her sick chamber, where with the deacons of the Church and a few of the neighbors, she partook for the first and last time of the memorial of her dying Lord. It was an occasion of deep and affecting interest. There she lay, pale and emaciated, supported on pillows and panting for breath, while I went through the service, which on account of her extreme weakness I made as brief as possible. She was supported through it; and it was a satisfaction to me to learn, when I called to see her on the following day, that it had been soothing and comforting to her heart. In about ten days from this time, she departed in peace; and I trust entered into rest, in the presence of that Savior in whom she believed and through whom she hoped for acceptance.

I send you this account not because it contains any thing extraordinary, but to show by the experience of this young wife and mother, how much the simple act of self-consecration and unreserved submission to the will of God contributes to remove mental anxiety, to assuage the fears, and to strengthen the heart. I hope that many of your readers will be induced to adopt the same course and with the like happy result. A PASTOR.

FOR THE REGISTER AND OBSERVER.

DEFENCE OF SUNDAY SCHOOLS. No. 3.

Mr Editor,—we proceed with calmness to answer the last objection urged against Sunday Schools. This objection is that 'young minds are not unfrequently submitted in them, to inexperienced and incompetent instructors.' To a very partial extent this may be true, and on this account, we are glad that it has been made; for the exposition of the slightest error may aid Sunday Schools in their progress, 'towards the accomplishment of their most perfect work,' which is the ardent desire and prayer of all their friends.

In relation, however, to the whole subject of instructors in our Sunday Schools, we candidly think that we have too many useless words, and too few needful facts. It is true, indeed, as has been alleged, that the 'invitation' to engage as teachers has been very general, and entirely unqualified. But if inquiry is made at the proper sources, it may be found, that the looseness has been less in practice than in appearance. In fact, teachers have seldom, or never been taken without sufficient inquiry and full scrutiny. Belonging in general to the respective parishes to which their schools are attached, their moral and religious characters, their general habits and dispositions, thair attainments in knowledge and virtue, are generally well known, and unless these have been satisfactory, there are few cases in which they have been received. As a proof of this, if the characters of our present teachers were put to the test at this moment, few among them, if any, would be found, whom it would be necessary to reject for the want of the requisite qualifications. We go further, and say, that they are the best, who from the whole range of selections, could be prevailed upon to perform the duty. And we go one step further still, and knowing who they are, and in some good measure, with whom we compare them, are ready to affirm and prove, that a body of more '*competent, regular, and faithful instructors,*' are not to be found in the whole world. After no little inquiry, we may safely state that nine-tenths of all our teachers are such as from age, and other qualifications should receive the approbation of all. The remaining few are younger class of teachers, seldom, however, less than eighteen years of age, the former pupils of our Sunday Schools; and these are considered by the most judicious persons, with whom we have conversed, *better qualified for their station than would be the hoary head, or the more experienced Christian,* as the latter would have less sympathy with the young, less accurate knowledge of the scriptures, and less of that spiritual warmth, which gives to childh the first best impulse to religious feeling action. It is an unwarrantable assertion imply that any considerable proportion of teachers are young in an objectionable sens that word; and it is equally a mistake to pose that those who come by the 'irresis promptings of their own heart' are better those who come by 'solicitation.' The for have always been the class who give supe tendents the most trouble and anxiety; the latter almost always prove the best teachers. Again, the difficulty with yo teachers is not that they are 'liable to incul many errors, many strange, and crude fan upon the mind of childhood.' This objection might be urged with more propriety agains some of our older teachers, but with the young the difficulty is all the other way, which is, that a few of them fail in the beginning, to inculcate any truth; or rather, they have only the lesson from the manual, but fail to improve it by explaining and enforcing the truth which it was designed to convey. Again, it is a mistake, as we humbly apprehend, to suppose that 'they will, by the lightness of their demeanor, and their irregularity, and indifference, throw an air of trifling on sacred things.' There are no such teachers among our number. The young are the most regular and deeply interested of all our teachers. Some of them have a graceful air of joyousness in their manner—but this harmonizes so well with the buoyancy of the childish heart, that it gives to religion a beauty of holiness to their young vision which would be repelled by the stern, and formal carriage of the advanced and aged Christian.

The inexperience and incompetency spoken of, may be of two kinds. If it means the inexperience of age, our answer is implied in what is written above. If it means inexperience in the Christian life, or the business of instruction, it is a difficulty, as it seems to us, which can be remedied only in one way—the way already adopted, of engaging and employing those of willing and right dispositions as teachers in the Sunday School. In this way, and probably in this alone, can we hope to obtain a sufficient number of competent and experienced teachers. 'It requires,' says the writer upon whom we comment, 'intimate knowledge of the truths and doctrines of Christianity, and still more deep, and long acquaintance with its life, to qualify any one to fill the office of a heavenly guide to an infant soul.' But if this is to be the standard of *admission,* where are such to be found? Where is the normal school which is preparing for us such a class of teachers except the Sunday Schools? 'Still again' it is said, 'those must first *love,* tenderly and deeply love Jesus himself,—nay, again and again, three times over, will he question them as he did the hasty disciple of old, lovest thou me? *before* he will clothe him with the high commission, and the blessed privilege and welcome into the Sunday School, saying unto him, *feed my lambs.*' Again, we ask, where are they? In our Sunday Schools, and made there. But we ask if this is not requiring too much before admission, and whether it is not too much even for the writer's own argument? Does it not refute itself? For in the same article as we have seen, he places a higher value upon the religious instruction of parents, than upon that of the Sunday School; and claims for the well conducted day school power scarce inferior. And yet what proportion of parents, or day-school teachers are there who would come up to this standard as religious instructors of the young? How many are there among them who *love, tenderly and deeply love Jesus himself?* Who among either of these classes, as a general fact, has that 'intimate knowledge of the truths and doctrines of Christianity, and still more, a deep and long acquaintance with its life, to qualify them to fill the office of a heavenly guide to an infant soul? Are there not in fact, a large number, not to say a majority of families in which many a young mind is submitted to inexperienced and incompetent instructors? In truth, may not the very persons who make this objection, be parents who are as illy qualified as any one to 'write upon a young soul, its early impressions of God, of duty, and of eternal life?' And does not this argument prove, that the Sunday School is indispensable if such a standard is to be required, since it is much easier to find twenty or thirty in a parish, who have these supposed pre-requisites as teachers for a Sunday School, than it is to find such qualifications among the body of those who stand in the parental relation?

The truth is, that all *human* institutions are imperfect, and that the Sunday School is not an exception. It is possible that there are sometimes 'low and unworthy motives, very unjust notions of God and Jesus, addressed to the child within the precincts of a Sunday School.' So there is at home,—so there is in some churches,—so there is at the day school,—so there are by the teachings of 'companions, books, and the events and experiences of life.' In fact, it may be said, without any fear of contradiction, that the crudest teachings ever heard in a Sunday School, is better, far better than the ignorance, indifference, formality, and bad example to which, in a large proportion of cases, the same children would be exposed if left at home, or to the companionship and example of those with whom they would mingle abroad.—A word in general, and one in particular to a 'Lover of Sunday Schools,' will close the defence.

AN ELDER TEACHER.

CHRISTIAN REGISTER.

BOSTON, AUGUST 12, 1837.

AMERICAN INSTITUTE OF INSTRUCTION.

We have received a circular from the Chairman of the Committee of arrangements of this excellent institution, from which we learn that The Institute will hold their Annual Session in Worcester, on Thursday, Aug. 24th, and continue their meetings (excepting Sunday) until Tuesday following, inclusive.

During this period, they expect a series of highly interesting and valuable Lectures, from gentlemen eminently qualified to do justice to the subjects committed to them.

In addition to these Lectures, there will be discussions and oral communications, from time to time, during the session, upon subjects connected with the design of the Institution, and calculated to render the meetings practically useful as well as interesting.

The interest of the occasion must depend much upon the degree of countenance and encouragement which the Institution shall receive from the friends of education in the community.

While the public attention is awakening to the all-important subject of popular education, it is to be hoped that the Institute will be fully sustained in their efforts to keep alive a proper interest in the community.

FRUITS OF A SERMON.

We have received a sermon on *the Genius and moral achievements of the Spirit of Foreign missions*, which was preached in the Presbyterian Church, John's Island, S. C. on the 18th of December 1836, by Rev Elisha White, Pastor.

It is a plain, serious and practical discourse; neither original in its views or in the treatment of its theme, and, certainly, possessing little claim to praise for its eloquence.

We notice it only on account of the immediate and remarkable effect which it produced—proving that the seed fell into good ground, and affording another evidence that the most impressive and influential, are not, in general, if ever, the most elaborate and ingenious sermons.

The sermon closes with the following direct appeal.

'Friends of the Redeemer, what will you give them? What will you do for the cause of foreign missions? Could I obtain from *this* and every other church in the land, a respond —*six hundred dollars annually to support a missionary*—those hungering for the bread of life would soon enjoy the blessing, and every Christian on earth, and all heaven exclaim Amen.'

To which the church and congregation responded in the following, among several other resolves—

'*Resolved*, That we, the members and supporters of the John's Island and Wadmalaw Presbyterian Church and Society, will furnish the sum of six hundred dollars annually for the next five years, or while Providence shall favor us with the means, to support a missionary of the gospel among the heathen.'

For the Register and Observer.

Mr Editor,—Is there any tract containing a brief summary of the scriptural evidence against the Trinitarian doctrine of Christ's equality with God? Or if there is no tract, can you direct me to any book containing the same thing expressed in tolerably narrow limits? What I wish is to see in a body all the passages bearing directly or indirectly upon this point from the New Testament, and if you please also from the prophetical writings, with references to their proper places, and with or without brief explanatory remarks. C. C.

We would direct the attention of our correspondent for the present to the following Tracts of the A. U. Association.

First Series.

Vol 1. No. 2. One Hundred Scriptural Arguments for the Unitarian Faith.

Vol 2. No. 15. The Doctrine of Pronouns applied to Christ's Testimony of himself. By Noah Worcester.

No. 18. On the Evidence necessary to establish the Doctrine of the Trinity. By Samuel C. Thatcher.

No. 19. The Apostle Paul a Unitarian. By Caleb Stetson.

No. 20. On the Doctrine of Two Natures in Jesus Christ. By Alvan Lamson.

Vol 3. No. 34. The Divinity of Jesus Christ. By George Ripley.

Vol 5. No. 55. The Apostle Peter a Unitarian. By Samuel Barrett.

No. 58. An Outline of the Testimony of Scripture against the Trinity. By Henry Ware, Jr.

Vol 9 No. 104. An Argument from Scripture History against the Trinity. By S. G. Bulfinch.

Second Series.

No. 3. One God and One Mediator.

No. 4. The Apostles' Creed, as contained in their Discourses.

With all of which, it will give us great pleasure to supply him, if he will send to the office of the Register.

EVASION.—We noticed an editorial article, bearing the above caption, in the Christian Witness, of last week, referring to the arrangement made with Episcopalians at Toledo by our brother, Rev. Mr Huntington, and briefly discussing the propriety of such an arrangement between Unitarians and Episcopalians, &c. &c.

We have not space in the present Register for any remarks upon the matter, but do not feel willing to let it pass without a few words of reply; and intend, therefore, to allude to the subject again at the first convenient opportunity.

REV. E. S. GANNETT.

We had the pleasure of reading a letter from our absent brother, a few days ago, which communicated the gratifying intelligence that his health had much improved and that he entertained a brighter hope of being so far restored as to be able eventually to resume his duties. We understand that the members of the Federal Street society have voted to extend the period of his absence to another summer.

M. T. CICERONIS DE OFFICIIS, libri tres. Ex editionibus Oliveti et Ernesti. Accedunt notæ Anglicæ. Cura C. K. Dillaway, A. M. Bostoniæ: Perkins et Marvin.

It must afford gratification to every lover and student of the Latin Classics in our community, to learn from the favorable reception of the first volume of the series of the Classics which Mr Dillaway is editing, that his undertaking is widely appreciated and his conduct of it popular.

The volume whose title stands at the head of this notice comes to us in neat and attractive form, corresponding in its general features with its predecessor, which contained the treatises *De Senectute and De Amicitia*, and which, it will be remembered, was published a few months ago.

We have examined the book with great pleasure, and especially the notes, which appear to us to bear the marks of having been prepared by an accomplished scholar, and, what is still more to the purpose, in view of the use of the work in schools, by an experienced instructer.

The series, when completed, will make a valuable and becoming addition to the Library of every scholar; and without a doubt will find its way into our best public and private schools.

'THE APPROPRIATE SPHERE OF WOMAN.'

This theme is becoming a matter of much talk and frequent discussion. *The Pastoral Letter*, lately addressed from Brookfield to the orthodox congregational churches, and called for by the peculiar signs of the times, has been one principal cause of exciting general attention to the subject.

It is manifest to all that one peculiar feature of our day, is the effort which is making, by some of our fair but ambitious sisters to extend the boundaries of their province, and the increased interest and action of females in general, upon all subjects of moral, social, and political concern.

The matter appears to us so extremely delicate that we do not desire to touch it with a hasty word. We hope however that those who do feel it in their hearts to handle it, will treat it like true men and Christians.

The extract from Mr Winslow's sermon, which will be found on our first page, very beautifully expresses truths to which every virtuous woman will heartily respond.

SATAN AND THE BIBLE.

The following article needs no comment. We did indeed write down some few of the many thoughts which its perusal immediately excited; but every sensible reader will, we think, commend us for having cast their record into the flames.

We should not transfer the matter itself to our columns, were it not to aid in rescuing from oblivion, what strikes us as being quite a literary curiosity—a singular specimen of fairness and ingenuity of argumentation, of liberality of mind, and, moreover, of originality, in as much as for the first time, the Correspondent of the Recorder has compared Shakspeare with Conversations on the Gospels and Graham's Lectures to young men, and found the result to be immeasurably to the glory of the latter.

Little did we think, that, among all the wonderful things of our day, there would rise up amongst us, a rare critic and saint who should lead mankind away from Avon's side to the '*fountains of a muddy world*'!

[From the Boston Recorder.]

SATAN AND THE BIBLE.

Mr Editor,—I was not a little surprised the other day by seeing in the Christian Register an article extracted from the American Monthly Magazine, entitled 'Shakspeare and the Bible,' the object of which was to prove, not only that Shakspeare derived much of his knowledge from this source, but also that he was a 'profound *admirer* and student of Holy Writ.' To prove this the writer goes on to make quotations from some of his works, in which he appears to use almost the very words of Scripture itself. Now if Shakspeare is to be thus exalted, and called 'almost superhuman,' I am for making another application of the principle, and showing that Satan was not only 'almost superhuman,' but a 'profound admirer and student of holy writ;' for he could quote Scripture full as well as Shakspeare. Besides, is it not evident that this distinguished personage has not always had justice done him? Are we not in duty bound to give to every one, even to the devil, 'his due!'

We find Satan quoting the Bible as follows.—I have put the quotation on the right, and the Bible on the left to show how correct he was.

BIBLE.	SATAN.
'For he shall give his angels charge over thee, to keep thee in all thy ways; they shall bear thee up in their hands, lest thou dash thy foot against a stone.'	'He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.'
Ps. xci. 11, 12	Matt. iv. 6.

There may be other passages, Mr Editor, which should be added to this list; but it seems to me one is sufficiently conclusive. I have thought however, whether strict justice, and the great principle of rendering to all their due, does not require somebody to take up the pen, and show that the people whom we too often find in our streets, in a certain condition of body and mind which I could name, are not 'almost superhuman' too; especially when they send forth, so often, the name of the Deity, or very short quotations from his holy word. But whether their language does or does not prove that the minds of these children of the devil are most deeply imbued with 'the language, history, and philosophy of the Bible,' as the Editor of the American Monthly thinks Shakspeare was: can any one doubt that this was the fact in regard to Satan himself?

Perhaps the fact that Shakspeare abounds with Scriptural allusions and quotations will explain why almost all booksellers, even men of worth and we believe of piety, scruple not to suffer his works to stand on their shelves from day to day and from year to year, although 'many of his pages,' as a writer in the Annals of Education justly avers, are filled 'with profanity and obscenity,' and 'supply food to the vilest passions;' and this, too, while they are joining in a crusade against the 'Conversations on the Gospel,' and 'Graham's Lecture to Young Men'—works not only *designed* to do good, but *which are* as much more pure than Shakspeare, and as much better calculated to benefit mankind, as the fountains of a muddy world are purer than the rivers which they form, after passing hundreds or thousands of miles through it. Yours, A.

TO S. S. TEACHERS, &c.

We are extremely glad to be able to furnish to our friends who may be opening or engaged in Sunday Schools in poorer parishes and for the poor, the gratifying intelligence communicated in the following notice, which we copy from the July No. of the Sunday School Teacher.

The Editor of the Teacher has been applied to at different times during the past year, by those who were about to open schools in some of our poorer parishes, and for the poor, for information of some means of procuring a few books to commence with. These cases we have generally referred to the Sunday School Society, and in one or two cases the want has been supplied. But their resources are limited, and it has been suggested to us to open a place where such as have books which they are willing to give away, may send them, to be applied as circumstances may direct. Many Schools have Manuals, Singing Books, Testaments, Hymns, &c. &c., which are entirely useless to them, which, if rightly disposed of, may make glad the heart of many a Sunday School child, and strengthen the hands of many a faithful teacher. These, and others who may desire to do good in this way, are invited to send any books to the Editor of the Teacher, at Weeks, Jordan & Co.'s Literary Rooms, 121 Washington street, Boston: and those who may be in need are requested to call, and they shall be supplied, so far as our means allow.

A depository of this kind has long been a desideratum; and we hope that now it is opened, the bounty of our more favored Sunday Schools will freely and constantly flow into it, and that the necessitous will as freely and continually come to it and draw.

We are requested to mention that the Editor of the Sunday School Teacher, has received from the Rev. George Ripley's Sunday School a large lot of Hymns printed on Cards, which will be supplied to all Sunday Schools that may need and desire them.

We have received the Religious Magazine, and Family Miscellany for August.

Contents—On the Accumulation of Property: Review of a Sermon of Rev. S. J. May.—Julia Brace,—An Allegory,—Moral Reform,—The appropriate Sphere of Woman,—The Fireside,—Letter to a Convict,—Editorial Correspondence,—Literary Notice.

We understand that the Rev. Joseph Angier, late of New-Bedford, has received a unanimous call from the Church and Society in Milton, which was recently under the charge of Rev. Mr Huntoon.

ORDINATION.—We learn that Mr Samuel A. Devens is to be ordained as an Evangelist, on the evening of Sunday, August 19, in Dr Channing's Church; and that Rev. James Walker, D. D. is expected to preach the Sermon on that occasion.

Mr Devens is invited to minister, we believe for one year, to the Unitarian Society in East-Bridgewater.

FREE CHURCH.

We understand that the foundation of this Church has been nearly all laid, and that the ceremony of laying the corner stone, accompanied with religious services and an address will take place on Thursday next, at nine o'clock A. M. The N. E. Spectator thus describes the plan &c. of the building. The house will be a very commodious one, measuring eighty-two feet by one hundred. There will be a fine cellar under the whole, quite as light and pleasant as many of the vestries in the city—a part of which will be fitted up for an extensive bathing establishment. The basement will contain one large hall and two or three smaller ones, besides six or eight rooms for the accommodation of the sexton's family. The church will seat about sixteen hundred, and will be finished in the style of the Tabernacle in New York. In the attic, there will be twenty sleeping chambers to be connected with the hotel.

We take this opportunity to acknowledge the receipt of two dollars from a friend at Bangor, Me, accompanied by a request that we would send him tracts of the A. U. A, of that value for distribution.

INTELLIGENCE.

New York State Lunatic Asylum.—The Commissioners for providing a site for a State Lunatic Asylum, have purchased a farm of 125 acres in Utica. A building is to be erected under the directions of the Commissioners.

Professor Buckland.—The July number of the American Journal of Science and Arts is just published. The Editor speaks thus of the American Edition of Dr Buckland's work on Geology and Mineralogy, considered with reference to Natural Theology.

We are happy to see this admirable work laid before the American public. We have already recorded our favorable opinion of it, and a reiterated perusal and study only confirm the conviction of its high claims to the attention of the scientific and religious world. Both its physical and moral demonstrations are of the highest order, and it has settled forever (if it had not been settled before) the great antiquity of our planet, and the wisdom of the arrangement which made it necessary that ages should elapse, in order to prepare it for its grand object, the reception of man.

The consistency of all these things with the Genesis, is ably illustrated by Dr Buckland, in a preliminary discourse, and we are fully convinced that nothing is necessary to a universal and just conviction on that subject, but *a full knowledge of the facts, without which it is impossible to judge in the case.*

In this American edition, all Dr Buckland's admirable graphic illustrations are preserved and beautifully executed.

This work is very appropriate to the library of clergymen, and we hope it will be not only read but studied, by all who feel an interest (as all ought to feel) in the great questions about which it is conversant.

AMERICAN INSTITUTE OF INSTRUCTION

The Eighth Annual Meeting of this association will be held at Brinley Hall, (near the Worcester House) in Worcester, Mass., to commence on Thursday, the 24th, inst. at 9 o'clock, A. M. and continue for the five successive week days; during which, the following gentlemen have engaged to deliver Lectures on a variety of useful subjects, connected with common education, which will be designated and announced from day to day in the newspapers, viz:

Rev. Elipha White, of John's Island, S. C. (Introductory) President Jaspar Adams, Charleston, S. C. Presiden Bates, Middlebury College; Rev. Messrs. Theodore Edson, Lowell, Mass; John Pierpont, Boston; G. B. Perry, Bradford, Mass; Charles Brooks, Hingham, Mass; Daniel Crosby, Charlestown, Mass; J. L. Russell, Hingham, Mass; Professors Mulligan, N. Y.; Dennison Olmstead, New Haven; Messrs. Thos. Derrick James, Philadelphia; David Fosdick, Jr. Andover, Mass: William B. Fowle, Boston; Charles Picot, Philadelphia; R. G. Parker, Boston; Thomas H. Palmer, Pittsford, Vt.: and Joseph Lovering, Cambridge, Mass.

Other gentlemen have partially engaged, and several who have been applied to, have not yet been heard from—who are still expected to add to the exercises and interest of this occasion.

The Worcester County Convention, (from all the towns,) convened by the Board of Education, will hold its meeting in this Hall, during the session, and an address on the objects and advantages of the Board, &c. will be delivered by its Secretary, the Hon. Horace Mann.

The following, among other subjects, will be discussed at such time as the Institute may select.

1. Is it expedient to introduce Vocal Music as a branch of common education?
2. The utility of School Libraries and Apparatus.
3. The importance of providing more extensive arrangements for the education of the poor.
4. Is the introducion of a perfect alphabet of the English language practicable or desirable?
5. What is the proper preparation for a teacher?
6. Should greater regard be had to the discipline of the mind, or to the communication of useful knowledge, in the selection of School studies?

The public generally, but especially those who feel a particular interest in education and the moral and intellectual improvement of the young, are invited to attend the meetings. *They will be wholly free.* Gentlemen are also invited to join in the debates, and aid in imparting that *light* which it is the business of this Institute to gather as well as to diffuse.

Any person of good moral character wishing to become a member, may do so by signing the Constitution and paying one dollar annually; this is the whole expense, and entitles to vote on all questions, to elect and be elected to office, and to receive the annual volume of the Transactions at a reduced price.

It is earnestly hoped that not only all the old members will continue, but that the list will be much increased. The expenses are very considerable, and, notwithstanding the bounty of the State, the funds seriously need replenishing.

Female teachers and others who have hitherto attended the meetings, it is hoped will still be present. Those from the city and vicinity, will find abundant and agreeable accommodations in the village, with the best possible conveyance to and from the city, at hours convenient to attend the Lectures.

Gentlemen who are to lecture will please report themselves on arrival, to either of the subscribers, or to Emory Washburn, Esq., one of the Committee of Arragements, at his office, nearly opposite the 'U. S. Hotel.' If they will choose their hours of lecturing, and notify the committee beforehand, it would accommodate all parties, and prevent disappointment. There will probably be about four lectures a day, and discussions in the evenings. It is expected that these will be enlivened and rendered more useful, by the interspersion of statements of processes or modes of instruction, by teachers of experience.

G. F. THAYER,
Chairman, Committee of Arrangements.
THOMAS CUSHING, Jr. Secretary.

☞ There will be a Regular Meeting of the Board of Directors of the American Institute, on Wednesday, the 23d inst. at 5 o'clock, P. M., at the Institute's Room, 21 School street, Boston.

The Treasurer and Standing Committee are reminded that their Annual Reports are to be sent to the Secretary two weeks before the Meeting.

THOMAS CUSHING, Jr.
Aug. 8 Recording Secretary.

Abolition of Capital Punishment in Maine.—The subject of Capital Punishment has excited great interest in the State of Maine, as well as in almost every other State in the Union. The subject was brought before the Legislature of Maine in the session of 1835 by petitions, particularly from the religious society of the Friends, who are generally opposed to the punishment of death. An able Report was made by Mr Abbott of Vassalborough, a member of the Representatives and Chairman of the Joint Committee appointed on the subject, which recommended its abolition. This Report excited so much interest, that Mr Livingston, author of the Louisiana Code, took the pains to procure copies of it to send to some gentlemen in Europe, who take an interest in this subject. It is perhaps not generally known here, that there is in England an organized and respectable Society, the object of which is to obtain and circulate information on the subject of Capital Punishment, and to take measures for its abolition. There are also distinguished individuals in other parts of Europe, that take a great interest in this cause.—In the legislative session of 1836, the subject was again brought up in consequence of petitions from the people. An able Report, sustained by various interesting statistical details, was made by Dr Purinton, of Brunswick, a member of the Senate, and Chairman of the Joint Committee; recommending the same course as that proposed by the Committee of the preceding session. In the inquiries made on the subject by the Legislature, it appeared that there are some expressions in the State Constitution, having relation to the right of procuring bail, which throws an obstacle in the way of a direct and express abolition of the punishment of death. In consequence of this, the subject was again deferred.

In consequence of petitions from the people, the subject was introduced again in the session of 1837. The Joint Committee on the subject proposed a Bill, which seems to have passed without much opposition; and which as an experiment is, we believe, entirely satisfactory to the friends of abolition. It is not a direct and express abolition of the punishment; but is understood to be practically such.—The distinctive and important features of the bill are, (1) that the punishment of death shall in no case be inflicted until the expiration of a year after the sentence; (2) it is then left to the option of the Governor of the State to determine, in view of all the circumstances of the case, whether the criminal shall be executed or not; (3) in case he is not executed, he is to be considered and treated as a prisoner for life, and as being civilly dead. And as such, his marriage contract, if it exists, is dissolved, and his estate to be administered upon as in the case of natural death.

This act was approved and went into effect, March 29, 1837. Like the one similar to it passed in New Hampshire recently, it is justly considered a practical abolition of Capital Punishment. The Governor in executing the power vested in him will of course be governed by the existing circumstances; and it is not at all probable, that the public interests or wishes will make it his duty to hang a man, after he has lain so long in prison, and when, if he is permitted to live, he will still be subject to the tremendous punishment of perpetual solitary imprisonment with hard labor and civil death.

Germans in the United States.—While our attention is diverted to the numerous ship loads of poor Irish that arrrive at our ports, we are not aware of the numbers of our own unadulturated Anglo Saxon race that flock from Germany. In the late second annual report of the 'Immigrant's Friend Society' at Cincinnati, Ohio, we find it stated by their travelling agent, Rev. Mr Lehmanowsky, that there are 'in that part of Pennsylvania belonging to the valley 15,000, of which number the majority are in and about Pittsburg. In Virginia, the majority in and about Wheeling, 10,000. In the State of Ohio, 40,000, of which 10,000 are in Cincinnati. Indiana 20,000. Kentucky 15,000, of which 5,000 to 6,000 are in Louisville; Missouri 30,000, of which 6 to 7,000 are in St Louis; Tennessee 5,000; Louisiana 15,000; Alabama 2,000; Mississippi 5,000; making in all an aggregate of 117,000 German immigrants, who are not citizens of our country. Besides these, 450,000 are preparing in various parts of Germany to immigrate to this country. Out of the 117,000 who are already here, take every fifth soul to be an uneducated child, and it appears that more than 35,000 children are without schooling.'—*New-York Express.*

Steamboat Expenses.—Few persons are aware of the enormous expenses attending the navigation of our waters by steam. A correspondent of the Natchez Courier throws some light on the subject. He gives the following account of the monthly wages paid to the master and his subordinates of one of the boats plying on the Missouri:—Master's salary $150; clerk's 130; two pilots each 200; first mate 80; second mate 55; two engineers, each 100; sixteen firemen, each 45; steward 60; two cooks, each 66; cabin boys, waiters and chamber maids 200—making the total monthly 2245 dollars. Besides these expenses, there is daily consumed 95 dollars worth of coal. The expenses of the table and the wear and tear of the boat, and other incidentals are not taken into account. [Philad Gaz.

Copper Mine in Connecticut.—Copper ore of good quality has recently been obtained at Torrington, Conn., by Mr Israel Coe, the proprietor and projector of the *Brass Kettle* manufactory in that town, the first establishment of the kind attempted in the United States. [N. Y. Gaz.

Usurers, look at this.—At Jamacia, says a correspondent of the New York Times, lives a man who is upwards of eighty years of age, and original in his character. He is wealthy and childless; his wife and six attached negro followers, not slaves, sit with him at the same table. He is shrewd in his dealings, and prospers; he recognizes no 'currency' but coin—will receive and pay nothing else. The last land sale at Jamacia was made by him—nine acres, at $1000 the acre, one half down, on delivering the deed. He required this to be paid in specie—which, as he had always done, he lent on a mortgage at *five* per cent. He never takes more, declaring that to be all that the use of money is worth. He refuses more. He has now $50,000 or $60,000 lent on mortgage at that rate. A few months ago he bought a cow of a neighbor for $27 50. A week or two afterwards he came to the seller and said that the animal was better than she had been represented to be; that it was his way to do, as to require justice in all his dealings; and he tendered the seller $2 50 more. It was refused, of course, but the old man left the money among the children. These are but specimens of countless similar tales related of him. His frame bends under the weight of eighty-four years, but his health is unbroken, and his spirits are good; he totters under a green old age, down the hill of life, and if conscientious observance of the rules of right can soften the pillow, or ensure calm slumbers, that old man must have serene nights. What will our moneylenders think of a man who refuses more than five per cent.

From Central America.—Extract of a letter dated GUATEMALA, June 25, 1387.

We have with regret to inform you the Cholera has appeared in the city, and province, in its most destructive form—in this city over 1200 have fallen victims, and in this province alone we have lost nearly 3300 inhabitants. In San Salvador, it has manifested great virulence, and is now raging with unabated fury—over 4600 have fallen in that city and province.

The President Morazan, with his most generous and characteristic benevolence, has caused to be distributed through the various small towns in St. Salvador, an abundance of Medicines, &c for the relief of the poor and needy. This step, although done from the most pure and noble views had been perverted, and a report spread through the vagrant and lower classes, that his Excellency had distributed poison, and several towns of Indians had given credence, and risen in arms against the Government. A force has been sent from St. Salvador, who had restored order, and suppressed the insurrection.

Such however was the alarm created, that thousands of the inhabitants had left their farms, &c. and fled to the mountains, and great injury would unquestionably be sustained in the ensuing crops of Indigo and Cochineal for want of hands and laborers. —*N. Y. Gazette.*

The financial troubles of these times extend more or less to every part of the civilized world. A letter from Bucharest of the 18th May, says—The panic, which has so much agitated the commercial interests, has caused the bankruptcy of one of our first houses. It is stated that the principal members of the Divan, and the richest landholders, (Boyards) are interested in it. It is even said that Prince Ghika is a creditor of the house.'

'Letters from Friburg, Switzerland, received here this day, state that M. Muller, banker of that city, had stopped payment for the sum of 4,000,000 francs. The principal sufferers it is said will be the Jesuits established in that canton. The *Parquet* (or 'house' as your stock exchange people term it) of Paris, will also be losers to a great amount.'

MARRIAGES.

In New Ipswich, N. H on Thursday last, by Rev. Mr Lee, Mr Samuel W. Bent, of Boston, to Miss Mary Narcissa Barrett, daughter of Joseph Barrett, Esq. of the former place.

In Newton, Mr Michael McIntosh, of Needham, to Miss Mary Boynton.

In Philadelphia, Mr Samuel Dexter Hastings, formerly of Boston, to Miss Margaretta Shubert.

In Baltimore, on Tuesday evening last, Mr Enoch Pratt, merchant, of B. to Miss Maria Louisa, daughter of Samuel G. Hyde, Esq.

In Walpole, by Rev. Mr Storer, Mr Daniel Smith, of Dighton, to Miss Hannah Boyden. Mr Benjamin F. Merrill, to Miss Lucy H. Fuller.

DEATHS.

In this city, on Friday last, Mr Joseph Bridge, aged 64. On Wednesday last, Mr Tristram Haynes, 34. On Saturday, Mr Charles Woodfindale, 36. Wm. J. only child of David J. and Charlotte Foster, of Petersham, 15 months.

In Charlestown, 4th inst. Mrs Nancy Patton, 64.

In Lexington, Mr Marshall Reed, 22.

In New Ipswich, N. H. on the 26th ult. Miss Esther Jane Barr, aged 24.

NEW YORK REVIEW AND QUARTERLY CHURCH JOURNAL.

THE subscribers have the pleasure of announcing to the public, that the second number of this Journal will appear on the first of October, and punctually thereafter every quarter. The work will continue under the editorial charge of Professor C. S. Henry, and from the great favor with which its first number was received, and the interest so extensively manifested in the work, the publishers anticipate a generous support. Subscriptions respectfully solicited.

☞ Orders per mail should be accompanied with a remittance, post paid.

WEEKS, JORDAN & CO, 121 Washington st. Boston. aug 12

NEW BOOKS.

MEMOIRS, Correspondence, and Manuscripts of Lafayette, published by his family.
Live, and let Live, by Miss Sedgewick.
Letters from Palmyra, 2 vols.
Stories from Real Life.—Part 3d, 'The Harcourts.'
Athens, its Rise and Fall, by Bulwer.
Attila, by James.
Crichton, by Ainsworth, &c.—For sale at TICKNOR'S corner of Washington and School sts. aug 12

IN PRESS.

JAMES MUNROE & CO. have in press, and will publish in a few days, 'A letter to Hon. Henry Clay, by Rev. William E. Channing, on the subject of annexing Texas to the United States.' It will make nearly one hundred pages, and be sold for 12 1-2 cts a copy. Boston Bookstore, 134 Washington street. aug 12

MOTTO SEALS.

THIS day received by JAMES MUNROE & CO. a good supply of Glass Motto Seals,—for sale at the Boston Bookstore, 134 Washington street. aug 12

SIR Thomas Lawrence's Cabinet of Gems, with Biographical and descriptive Memorials, for sale at TICKNOR'S, corner of Washington and School streets.

Also, *Woodland Gleanings*, by the editor of 'Sentiments of Flowers,' with numerous illustrations. aug 12

CHARACTERISTICS of Women, moral, political, and historical—by Anna Jameson; the author's edition, illustrated by a series of her own vignette etchings, with a new preface, &c.

For sale at TICKNOR'S, corner of Washington and School sts. aug 12

LAFAYETTE.—Memoirs, correspondence, and manuscripts of General Lafayette, published by his family—vol 1. Just received, and for sale at the Literary Rooms 121 Washington st. WEEKS, JORDAN & CO. aug 12

OEUVRES DE MASSILLON, in 2 vols. 8vo. splendid binding, Paris edition; Oeuvres de Fenelon, 3 vols, 9vo, do do: for sale by JAMES MUNROE & CO. a 12

A REVIEW of Miss Martineau's Work on Society in America, just received and for sale by JAS MUNROE & CO. 134 Washington st. a 12

CARLYLE'S LIFE OF SCHILLER, with an examination of his works; a few copies for sale by JAMES MUNROE & CO. a 12

CHARACTERISTICS OF WOMEN, by Mrs. Jameson; new edition; for sale by JAMES MUNROE & CO. a 12

INCIDENTS OF TRAVEL in Egypt, Arabia Petræa and the Holy Land. By an American. With a map and engraving, from the drawings of Laborde. 2 vols 12 mo.

EXCURSIONS in Cairo, Jerusalem, Damascus and Balbec.—By George Jones, A. M. Chaplain of U. S. Navy. 1 vol. 12mo.

Further supply received and for sale by a 12 JAMES MUNROE & CO.

LAFAYETTE. Memoirs, Correspondence, and Manuscripts of Gen. Lafayette, published by his family, 1st, vol. 8vo, with portrait. Just published and for sale by JAMES MUNROE & CO, opposite School st. a 12

SCHOOL BOOKS. A complete assortment always on hand and for sale by JAMES MUNROE & CO. 134 Washington st. a 12

ILLUSTRATED WORKS. Retsch Fancies, 4to; Romance of Nature, with 28 colored plates; Finden's Tableaux; Brockedon's Passes of the Alps; Gill's Pompeiana, 2 vols. 8vo; Views in England and Wales, 4to; Views in Lancashire, 4to; Watering Places of Great Britain; Flora and Thalia; Book of Flowers; Reflections in a Flower Garden; Finden's Gallery of the Graces: Byron Gallery; Bible Illustrations, 2 vols., 8vo; Rogers's Italy; Rogers's Poems. The Book of Gems, 2 vols; Natural Views of London, 2 vols, 8vo; Views in Tyrol, 1 vol; Finden's Beauties of Byron; Language of Flowers; Landscape Illustrations of the Waverley Novels; The Portrait Gallery of Distinguished Females; Martin's Illustrations of the Bible; Gallery of Portraits; The Pictorial Bible, &c. &c.

For sale by JAMES MUNROE & CO.
Boston Bookstore, 134 Washington street a 12

THE Appropriate Sphere of Woman—A Discourse delivered in the Bowdoin St Church, July, 9th, 1837, by Rev. Hubbard Winslow, Pastor of said Church; just received by JAMES MUNROE & CO. 134 Washington st. a 12

SCHOOL BOOKS.

WM. D. TICKNOR, Agent, has for sale, a large assortment of School Books, which he offers wholesale and retail, at the lowest prices—among them are the following:

Reading—Pierpont's First Class Book, National Reader, Introduction to do; Young Reader, Emerson's Reading Books, Blake's do., Boston Reading Lessons, Worcester's Reading Books, &c. &c.

Spelling—National Spelling Book, Introduction to do, Webster's, Cummings's, Primary, Lee's, &c.

Arithmetics—Emerson's 1st, 2d, and 3d part, Smith's, Colburn's, Walsh's, Greenleaf's, Barnard's, &c. &c.

Geographies—Olney's, Smith's, Woodbridge's Worcester's, Woodbridge and Willard's, Field's, Fowle's, Malte Brun, &c.

Dictionaries—Webster's, Worcester's, Walker's, Johnson's.

Grammars—Smith's, Frost's, Murray's, Alger's Murray, &c.

Histories—Worcester's 1st, 2d, and 3d Books, Goodrich's, Hale's, Tytler's, &c.

Writing—Foster's, Marshall's, Bascom's, &c.

Philosophy—Blake's, Comstock's, Jone's, Grund's, Abercrombie's, Olmsted's, &c.

Chemistry—Comstock's, Blake's Grund's, Silliman's, Webster's, Turner's, &c.

Botany—Blake's, Lincoln's, Bigelow's, Phelps's, &c.

Algebra—Bourdon's, Colburn's, Grund's, Ester's, Bailey's, &c.

Parker's Composition—Good's Book of Nature—Boyer's French Dictionary—Surault's French Grammar—Bolmar's do—Wanostrocht's do—Ainsworth's Latin Dictionary—Cooper's Virgil—Gould's do—Leverett's Latin Lexicon; and all Classical, French and Spanish School Books.

Corner of Washington and School streets.

THE Family Magazine, or monthly abstract of general knowledge, conducted by an association of gentlemen, embellished with several hundred engravings, published every month, at only $1,50 per annum. The No. for August published today, at the Literary Rooms, 121 Washington st.

Also—The American Monthly Magazine, for August; The Ladies' Companion, for August.

WEEKS, JORDAN & CO. aug 12

THE Appropriate sphere of Woman.—A discourse delivered in the Bowdoin Street Church, July 9, 1837, by Rev. Hubbard Winslow, Pastor of said church.—This day published at the Literary Rooms, 121 Washington street.—WEEKS, JORDAN & CO. aug 12

THE Relation of Natural Science to Revealed Religion—An Address delivered before the Boston Natural History Society, June 7, 1837. By Hubbard Winslow. This day published at the Literary Rooms, 121 Washington street.—WEEKS, JORDAN & CO. aug 12

THE Lady's Book, and Lady's American Magazine, for August, containing an original story, by Mrs Hale, and an original piece of poetry, by Mrs Sigourney, and several other original articles of great value. Also—A plate of the Fashions of Olden Time, beautifully colored, &c. &c. Published at the Literary Rooms, 121 Washington street.

WEEKS, JORDAN & CO. aug 12

THE OLD WORLD AND NEW, by Rev. Orville Dewey: Athens, by Bulwer; Pilgrim's Progress new ed; Combe's Physiology; Hallum's Middle Ages; Live and Let Live; Rich Poor Man; The Linwood's; Edgeworth's Works, 10 vols; Byrant's Poems, new ed. Fresh supply, just received by JAMES MUNROE & CO. 134 Washington street.

MISS SEDGWICK Home 1 vol. Rich Poor Man 1 vol, Live and Let Live, The Linwoods, 2 vols, 12 mo; for sale by JAMES MUNROE & CO. au 12

JAMES MUNROE & CO, Genereral Agents for the American Unitarian Association. 134 Washington st. tf au 12

UNIVERSITY OF CAMBRIDGE.

DIVINITY SCHOOL.—Students are admitted at the commencement of the Academical year, passing an examination in Hebrew Grammar, and the first ten chapters in Deuteronomy. If known to the Faculty, they are to produce satisfactory testimonials of good character; and if not Bachelors of Arts, they pass an examination in Latin and Greek Grammar, Virgil, Cicero's Select Orations, Sallust, Jacob's Greek Reader, the first four books of Xenophon's Anabasis, the first book of Herodotus, Butler's Analogy, Locke's Essay, or some other treatise on Intellectual Philosophy, Paley's Moral Philosophy, or some other standard work on Ethics, and some approved compendium of Logic, Rhetoric, Geography, Arithmetic, Geometry and Algebra.

Candidates for admission to an advanced standing, must have been engaged in the study of Theology, as long as the class which they propose to join; and pass an examination in the studies which that class has pursued.

Charges for instruction, rent and care of room and furniture, and use of class books, amount to $66 annually. Board may be had in the College commons. Each student must possess a copy of the Old and New Testament Scriptures in the original languages, the latter in Griesbach's edition. A copy of other classbooks is furnished on loan. Indigent students are aided from foundations and other sources. The term of residence is three years.

Applications for admission are made, and the examination begins, at the subscriber's lecture room, in Divinity College, at half past eight, A. M. of the first Friday after Commencement.

Persons, who have not studied Hebrew, may be prepared for the examination in that language, if they reside in Cambridge from the second week in July.

JOHN G. PALFREY,
Dean of the Faculty of Theology.
13th June, 1837. 6w

GERMAN BOOKS.

S. BURDETT, No 18 Court street, has recently received from Germany, an invoice of books consisting of a good collection of popular and valuable works in the German Language. a 5

POETRY.

FOR THE REGISTER AND OBSERVER.

THE CHURCH.

Sunday! sacred day of rest;—
Ever welcom'd,—ever blest.
Weekly toil and labors done,
Now we greet with joy thy sun.

Hark! the music of the bell
Echoes loud through copse and dell,
Giving note of 'meeting time:'
Sweet and cheerful is its chime!

Now we to the church repair,
And we kneel in worship there,
Looking for the promised love
Of our heavenly Friend above.

There the 'merciful' are found;
There the 'pure in heart' abound;—
There the humble and the meek
Mourn the follies of the week.

'Tis the place where age and youth
May resort in search of truth,—
Truth, for man's salvation given;—
'Tis the pathway then to heaven.

'Two or three,' if gathered there,
Seeking God in praise or prayer
With devoted, pious mind,
Will his blessing ever find.

To the Church then turn thy way,
Sinner;—why midst darkness stray?
Dost thou seek a sure abode?
Turn then to the HOUSE OF GOD.

ELLEN D'OR.

Banks of Nashawa, July, 1837.

From the Christian Watchman.

HYMN,

ON DETENTION FROM PUBLIC WORSHIP.

I'm yearning for thy courts,
The temple of thy grace,
Where Thou, my King and God, dost show
The glory of thy face.

I'm yearning for his voice
Who in thy sacred shrine,
With all the eloquence of love
Doth preach thy truth divine.

The organ's solemn tone,
The chanter's simple lay,
The tender, trembling voice of those
Who in contrition pray,

Come fondly o'er my soul,
With sweet and mournful sound,
As here in solitude I muse
By pain and sickness bound.

But Thou, to whom each sigh
In secret breath'd is known,—
And who in every humble heart
Dost deign to make thy throne,

In sickness or in health,
Grant all our number'd days,
And the last hour that ends their span,
May be a hymn of praise. L. H. S.

[From the Essex Gazette.]

THE WORSHIP OF NATURE.

'It has been, as it were, especially rendered unto me, and made plain and legible, to my understanding, that a great worship is going on among the things of God.'

The Ocean looketh up to Heaven,
As 'twere a living thing—
The homage of its waves is given
In ceaseless worshipping.
They kneel upon the sloping sand,
As bends the human knee,—
A beautiful and tireless band,
The priesthood of the sea.
They pour the glittering treasures out,
Which in the sea have birth;
And chant their awful hymns about
The watching hills of Earth.

The green earth sends its incense up,
From every mountain shrine,
From every flower and dewy cup
That greeteth the sunshine.
The mists are lifted from the rills,
Like the white wing of prayer,
They lean above the ancient hills,
As doing homage there.
The forest tops are lowly cast
O'er breezy hill and glen,
As if a prayful spirit passed
On nature as on men.

The clouds weep o'er the fallen world,
Even as repentant love;
Ere to the blessed breeze unfurled
They fade in light above.
The sky is as a temple's arch,
The blue and wavy air
Is glorious with the spirit-march
Of messengers of prayer.
The gentle moon—the kindling sun—
The many stars are given,
As shrines to burn Earth's incense on—
The altar fires of Heaven!

J. G. WHITTIER.

All life's sweet charities, a look, a tone,
A single word with kindly feeling said,
The 'still small voice' of service meekly done,
'Our dealings with the dead;'

And our affections;—they which seem a dower,
A good so frangible, so insecure;
They will become beneath Death's changing power,
Immortal, sacred, sure.

All these will Death bring back, when he shall stand
Beside us, in the hour of mortal strife,
To guide us with his cold, yet certain hand,
Unto the gate of Life.

Oh, that the soul her gifts would number o'er,
Ere she disperse them to the whirlwind's breath,
Ask, are these scattered to return no more?
Or are they meet for Death?

PRAY ON.

Pray on! pray on! great things are done
By prayer, and mighty victories won!
Pray on! pray on! and never cease;
Prayer is our armor, strength, and peace!

Pray on! pray on! and faint thou not;
What were we on this earthly spot,
Without that refuge, sure and blest,
A Father's ear, a Father's breast?

MISCELLANEOUS.

POPULARITY.—A DIALOGUE.

Scene—*A Lawyer's Office.*

Enter Presbyterian.

Lawyer.—Good morning, Mr P.—take a seat sir, I attended your meeting yesterday. I was highly gratified with your new preacher. I admire the warm and powerful style your clergymen are of late adopting. It is certainly calculated to awaken the thoughtless. If you settle Mr S. in your society, you may consider me as a subscriber. It is true I am not attached to any order of Christians, but I believe the great bulwark of our national liberties must be the diffusion of knowledge; and I have always observed that your people are patronizing and sustaining our seminaries and institutions of learning. By the bye, this reminds me that our election is at hand—I hope, Mr P., we have the pleasure of numbering you with our friends in the approaching contest.

Presbyterian.—I will think of it. (Exit.)

Enter Baptist.

Lawyer.—Good morning, Mr B., I am glad you have called. Well I went down to the river, yesterday noon, to witness the immersion, and I must say that is a beautiful ordinance; and it seems to me that mode of administering is the most simple and primitive. To see a little group stand upon the banks of the flowing stream, unite their voices in that beautiful hymn 'O how happy are they,' while the candidate goes down into the water, brings forcibly into one's mind the scenes of Jordan and Judea. Besides, your clergyman, Elder M. is a very interesting man. Your church government I have always admired—it is so republican. It was Elder L. of your order, I believe, who carried the great Cheshire cheese to Jefferson. He has been a faithful old patriot. Ah, this puts me in mind that the Jeffersonian principles are again to be contested this fall; and I hope I shall find you Mr B. as firm a patriot as Elder L. has been. (Exit.)

Enter Episcopalian.

Lawyer.—Your most obedient servant Mr E: happy to see you, Sir. Well, I was in New York last week, and I walked four miles in the morning to hear Bishop H. He is a truly polished and eloquent man; and there is something in your mode of worship so systematic and so much in accordance with decency and order, and so much the opposite to that wild ranting kind of worship that I have fallen in love with it. You see here I have purchased me a Common Prayer book. The organ and choir in Bishop H.'s church are superior to any I have ever heard. I called on the Bishop the next morning, and obtained an introduction to him. He does not, of course, take any open part in politics, yet he gave me to understand, in the course of our conversation, that his feelings were on the right side. (Exit.)

Enter Methodist.

Lawyer.—How do you do brother M. I call you brother, because my parents were Methodist. And when I was a child the preachers used to visit our house, and I used to call them all 'brothers' from hearing my father and mother call them so. It is singular how strong the impressions of childhood are.—Though I do not profess religion, yet I always feel more at home in a methodist meeting than in any other. And yet I do not know whether this arises so much from the force of early impressions, as from that simplicity peculiar to your worship, and which is so congenial to my taste. I was riding through G. the other day, and as I came opposite a piece of wood I heard the sound of singing. I immediately discovered there was a camp-meeting in the vicinity, and notwithstanding my business was very urgent, I could not resist my inclination. So I tied my beast to the tree, and after walking a mile I came to the ground. The first object that met my eye was the presiding Elder brother G. appealing in a most evangelical manner to the people; who were seated beneath the shading branches of the surrounding forest. How forcibly it brought to my mind the Mount of Olives—I am considerably acquainted with Mr G. and though he takes no part in the political contest of the day, yet in feelings he and I have always coincided. (Exit.)

Enter Universalist.

Lawyer.—How d'do squire? Well, I attended your meeting in the school house the other evening, and was well satisfied with the sermon. Your preachers, whether right or wrong, are certainly men of talent. Mr S. used most splendid imagery in his sermon, and his arguments, admitting the premises, were certainly irresistible. I should have been pleased to have invited him home with me but my wife was rather out of health that evening. I cannot see for my part why people should be prejudiced against your sentiments. They are certainly misrepresented. There is one thing people say about your doctrine which is true;—and that is, that 'it is extremely captivating;' and as for its influence, I can say that many of our best citizens are Universalists. Let me see, I believe, Squire, that you have always been a warm politician and on the right side. Well the approaching contest requires our unanimous exertions. (Exit.)

Enter Quaker.

Lawyer.—Well, Thomas, how is thy health? I am glad thee has taken the trouble to call.

Quaker.—I do not trouble gentlemen of thy profession very often: but I have called this afternoon to pay some money to thee.—As we friends do not believe in training men in the art of killing men systematically, they oblige us to pay for the enjoyment of our principles: and I understand thee is the—I forget what military people call it—the man who receives the constitution money.

Lawyer.—Yes, and I wish I could get off as well as you do; whereas it costs me ten times the sum, besides eight or ten days drilling every year. But what renders the task more unpleasant is the reflection that always arises when I see the banner flying and hear the drums beating around me, that the object of all this preparation is to train us in the art of destroying each other. And then I always think of the peaceful settlement of Pennsylvania by Penn. My grandfather was a Quaker, and I have always admired their plainness of dress, simplicity of language and pacific sentiments. In short, Thomas, I have often thought that if we were all Quakers, society would resemble the state of our first parents in Eden.

Quaker.—We shall never be all Quakers, so long as so many of us are hypocrites, and so long as hypocrites have so much influence. If thy grandfather was a Quaker, I am sorry thee has so degenerated from thy ancestors. The scruples thee professes about military duty, condemn thee; for thee must be deluded by the devil to violate thy conscience at so great expense. Thee speaks our language flippantly and admires our dress—thy ordinary dialect, and thy fashionable blue coat, figured vest, and gaudy watch embellishments, are incontestible proofs of thy sincerity. Thee eulogizes Penn—I have heard thee eulogize Napoleon as highly. I have observed the duplicity thee uses for popularity.—Thee reads a sermon for the Presbyterians in the morning when they have no preaching. Thee goes in the afternoon and leads singing for the churchmen. In the evening thee goes to the Universalist meeting. Thee admires the immersion of the Baptist, the camp-meeting of the Methodist, and the plain dress and language of the Friend. I will tell thee friend, thee strongly reminds me of my brown horse. I once employed an honest Irishman to labor for me. I sent Patrick out in the morning to catch my brown horse. Now the brown horse ran in a pasture, in the middle of which is a large square pond.—Patrick was gone a long time, and at length returned with the beast after having chased him several times round the pond. 'Well Patrick,' said I, 'on which side of the pond did you find the horse.' 'Truth,' said Patrick, 'and I found him on all sides.'

A PATERNAL MONARCH.

Lord Dover relates the following anecdote of Frederick II, in his life of that heterodox prince: When Frederick the great, of Prussia, was once travelling through Silesia, the wife of a peasant near Breslau presented to him a basket of fruit, and was so touched by the kindness with which he received it, that she determined to send him another on the next year to Potsdam. She accompanied the offering with the following note: 'Most dear and clement, our Lord, the King. As our fruit has not succeeded better this year than the last, you must condescend to receive it such as it is. I and my husband have picked out the best; we have packed it up as well as we are able with straw and hay. We hope you will eat it in good health. Pray God give you a long life, in order that you may come, and see us for many years to come. I will keep the best I have for you. I and my husband entreat you therefore, to regard us with favor, especially because our little bit of land produces less than it did, and that we have a debt upon it of 120 crowns, 10 groschen, and 6 fenins. Moreover, we commend you to the protection of almighty God; and we shall be till death and forever, of your Majesty the faithful and devoted subjects.

I AND MY HUSBAND.'

To this communication Frederick replied—'Good Mother—I am much obliged to you for your fruit. If God grants health and life to me I will return and see you a year hence. Keep something for me, in order that I may find it when I come to you. With regard to what you tell me of your little bit of land being charged with a debt of 120 crowns 10 groschen, and 6 fenins, that is really a bad business. You should be very economical, otherwise your affairs will go back instead of advancing. I send you herewith 200 crowns which I also have packed up as I am able. Pay your debts with them, and free your bit of land. Take care to economise as much as you are able; this is a counsel which I give you seriously, as your attached King. FREDERICK.

PRIZE ESSAYS.—The German papers give an amusing account of a young author, who, by the skillful management of his powers of reasoning, contrived to carry off two prizes which had been offered by learned bodies for the best essays upon the opposite sides of the same question. The subject was the homœopathic system in medicine, upon which the medical men generally throughout the continent appear to be at loggerheads. The faculty of Medicine at Riga, offered a prize of one hundred ducats for the best treatise in favor of the system in question. About the same time, the faculty of Medicine at St. Petersburg offered a prize of sixty golden Fredericks for the strongest proof that it was a delusion. Under these circumstances, a young surgeon at Berlin, *incognito* to both, treated his subject to suit their different tastes, and succeeded in assuring the doctors of Riga that homœopathy was not a system of quackery, and of convincing those of St. Petersburg that it was. As the candidate's essays were anonymous, and very little direct intercourse between the two societies, it was tou known that the favorite reasoner cut with a two edged sword. The discovery has subjected the learned doctors of the rival faculties to a very general banter throughout Germany.

[From the Providence Morning Courier.]

THE TEST OF BENEVOLENCE.

A SHORT AND TRUE STORY.

'The hand that wiped away that tear of want,
The heart that melted at another's woe,
Were his, and blessings followed him.'

David Wentworth had one of the kindest of hearts. There was neither mete nor bound to his benevolence, except inability. And happy was any man who had a tythe of the prayers that were offered up for the welfare of my friend, by the unfortunate and wretched whom his hand had relieved.

I speak of prayers—for it was the only reward he sought, and of course the only reward he obtained; I mean here—but I forgot.

David was paying attention to an excellent young lady of his native city. She was wealthy, beautiful, and accomplished, and consequently had many suitors. Among them were richer and nobler (in extraction I mean) and handsomer than David, but *n'importe*, there was a kind of frank-hearted, straight forwardness about my friend, that could not fail to carry him somewhere near the heart of his discerning mistress, even if an emperor had been his rival.

The young lady in question, hit upon a project to put the characters of her lovers to a test. She had come across a poor widow with a family in distress in one of her benevolent excursions, and the idea occurred to her that it would be a good opportunity to ascertain the stuff her lovers' hearts were made of. Letters were forthwith indited, setting forth the good woman's tale, and forwarded to the different gentlemen in the widow's name, requesting an answer and assistance.

The first reply was a lecture on idleness and begging, and concluded with the information that the writer was not accustomed to give to those he did not know. This was from $10,000 a year!—The second advised her to apply to some benevolent societies whose duty it was to relieve those who were truly in want. This was from one who had a great reputation for benevolence—who had taken a leading part in several charitable associations; and whose pharisaical liberality had been blazoned in the Gazette. The lady thought that interested as he was in the success of these institutions, he displayed a very commendable reluctance about taking the business out of their hands. A third, a good hearted and generous kind of a fellow—enclosed her a $5 bill with his compliments. Several took no notice of the good woman's petition. But there was another answer which the lady read with far different feelings. It was from David—from $800 a year—and I need not say like himself, kind and consoling. It spoke of the writer's narrow means and also of the principles he has adopted, of never giving, unless persuaded of the worthiness of the object, and concluded by requesting an interview. 'If' said he, 'I find myself otherwise unable to afford the assistance you require, I trust I may be of service in interesting others in your behalf.'

Nor was this profession. For it was but a few weeks before the widow found herself comfortably located and engaged in a thriving little business, commenced by the recommendation, and carried on by the aid of a friend. And all this was done in genuine scripture style. There was no sounding of trumpets; and the right hand knew not the doings of the left. But his lady love was a silent observer of his conduct, and he received many a kind glance from that quarter, of which he little suspected the cause. She began to think that the homage of a spirit like his was a thing not to be despised; and she felt something very much like palpitation of the heart, as she questioned herself respecting his intention.

She was in a train of thought which was one evening, as is often the case, interrupted by a call from the very person who had been its cause. Hour after hour passed by that night, and still David lingered. He could not tear himself away. 'She is a most fascinating creature' thought he, 'and good as she is beautiful. Can she ever be mine?' A cloud came over his features and he sat for a moment in silence. 'This suspense must be ended,' he at length thought. He started as the clock told eleven.

'You will certainly think me insufferably tedious,' said he with a faint smile, 'but I have been so pleasantly engaged as to think no more of the time. And the sin of this trespass of good breeding must lie at your door. Besides I have lengthened this visit,' he continued after a pause, 'under the apprehension that as it has been the happiest, it might also be the last, it shall ever be my good fortune to enjoy with Miss H.'

The lady looked at him with some surprise.

'Nay,' said he, 'the matter rests with yourself. Will you forgive my presumption? I know that others, perhaps more worthy of you, at least nobler and wealthier and higher in the world's esteem, are striving for the honor of your hand. And yet I cannot restrain myself from making an avowal, which, though it may be futile, it is yet but a deserved tribute to your worth.' And he popped the question.

The lady did not swoon nor turn pale. But a flash of gratification passed over her face, and lighted her eyes for a moment.

She frankly gave him her hand and looked up archly in his face. 'The friend of the fatherless and widow,' said she, (David blushed) 'cannot fail to make a *constant lover and a worthy husband.*'

It may not be within the knowledge of our readers, says the Camden, N. J. Mail, that Louis Philippe the citizen king of the French nation, was at one time a schoolmaster of Haddonfield in this county.

A MISTAKE.—One Sunday when the eminent Christian, the Rev. Sir H. Moncrieff, was minister of Blackford, the precentor came to church with the back part of his large curled wig turned to the fore part of his head. The minister gave out the 71st psalm to be sung, beginning at the 7th verse. When the precentor stood up to sing the first line, which runs, 'To many I a wonder am,' the people could not help looking and laughing at him. Sir Henry, observing the point to which the people's eyes were directed, looked over the pulpit, and seeing the mistake, gravely said, 'And so, Sir, you are a wonder to many; turn the right side of your wig foremost.'—*Glasgow Courier.*

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